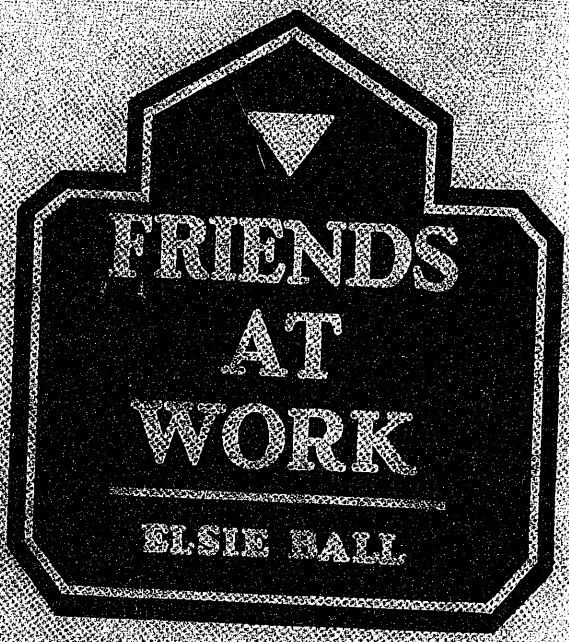
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FRIENDS AT WORK

ELSIE BALL

Prepared from a Descriptive Outline developed by Protestant Christian forces of the United States and Canada through the International Council of Religious Education, and released to the constituent denominations.

LEADER'S MANUAL

Co-operative Vacation Church School Manual for Junior Vacation Church School Groups

PUBLISHED FOR
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INTRODUCTION

Purpose of Course

The purpose of this manual is to help boys and girls to a broader understanding of the meaning of friendship and of the place of the friendly spirit in Christian living. Activities and investigations are planned which will guide them in enlarging their idea of *friend* from one whom they know well and like to that of one who, well-known or strange to them, shows a *friendly spirit* in his way of living and so contributes to making a better world.

UNIT I—*Friends in the Community.* The first unit seeks to broaden the children's idea of *friendship* by helping them to see the various ways in which members of a community, juniors included, may practice the *friendly spirit.* It purposes to help juniors discover how this practice contributes to the growth of the kingdom of heaven and how, even though unconsciously, *friendly community living* may be motivated by Christian teachings and example.

UNIT II—*Friends in Far Lands Working Together.* The second unit provides for an investigation of what can make this a friendly world, and how juniors may share with others all those things which contribute toward a friendly spirit around the world.

UNIT III—*Friends Around the World.* The third unit leads to the discovery of the *friendly spirit* of those persons who have brought and who are bringing religious gifts to persons in other lands. In this the juniors learn of the coming of Christianity to America and how persons to-day may take Christianity to others.

A *unit of work,* as developed in this manual, consists of a series of worth-while activities and related experiences centered around some special interests, problems, and needs of the pupils and planned to attain well-formulated objectives in religious growth. A unit of work is a piece of genuine living for children. As the group itself carries out the work the leader guides their thinking, helps them to face their problems and to find possible solutions for them and to evaluate their successes or failures in the worth-while activi-

ties which they undertake in their own living together as a group. The teacher will study carefully the objectives for each unit.

Schedule

Several *schedules* may be arranged for the use of this material. For a two weeks' school with a small group, Unit I will provide sufficient activity and interest. If the group is large enough to make two classes, Units I and III may be chosen, the younger boys and girls using Unit I and the older, Unit III. For a three weeks' school Units I and III would make a suitable combination; or, if the group is large, the younger classes might study Units I and II, and Unit III could be expanded to a three weeks' course for the sixth grade. Any group in a four weeks' school might use Units I and III and for a five weeks' school, use Units I, II, and III, since the manual is planned for a school having twenty-five sessions.

How to Prepare to Teach

Getting acquainted with the pupils. Since the work must grow out of the interests and needs of the pupils, the teacher will as early as possible become acquainted with their homes and community background, in order that she may know what their interests are, how to help them to arrive at group interests, and how to use the materials at hand.

The registration cards should answer such questions as these: Does the child live with his own parents? If not, what is the relation of his guardian to him? Has he brothers and sisters? Are they older or younger than he? What other persons live in the household, and how are they related to the child? Even though the teacher is not personally acquainted with the pupils, this information will help her to connect the home situation with the individual child.

If the length of the daily session permits, it is well to take time each day to mention previous unexplained absences of the pupils, and inquire about absentees. This procedure not only impresses the children with an idea of the importance of regular attendance, but also often brings out valuable facts relating to the home background.

In cases where the card indicates that the home is not the normal unit of father, mother, and children, the teacher can learn something about the make-up and spirit of the household by talking with the child alone. Ideally a visit should be made in each home.

Children from boarding homes or orphanages may be in the class. If that is the case, the teacher should keep the fact in mind when plans are made for the session on the community's care for children. Suggestions are made in the plans for that session.

Planning in advance. Before a unit of work is started the teacher should read the entire unit carefully, not only to acquire the information given therein but to choose those materials which she feels will be usable with her group. In each day's procedure there will be found more materials and more suggested activities than any one class can use in any one session. The teacher, therefore, has an opportunity to select materials according to her own plan. In making that selection she will think of her boys and girls and choose materials which will interest them and fulfill the objectives which she has in mind. She will be guided by their contributions and suggestions. In fact, the entire group will make the selection.

Then the teacher will consider the resources of the community. What help can she and the pupils get from libraries, museums, picture galleries, grocery stores, railways, lighting plants? Will storekeepers, post-office officials, or factory managers take time to answer difficult questions, and explain procedures? Can a visit to a broadcasting station be arranged? Will someone from the telephone company talk to the class about long-distance telephoning?

The next step will be to familiarize herself with the reference material and to see that teaching materials for beginning work are at hand. So far as possible, it is a good plan to help the children gather information themselves rather than to give it to them with no effort on their part. If the school is near a public library with a reading room for children, the teacher may arrange with the librarian for the children to go to the library to look up material. Or it may be possible to take out a number of books to use at the school. It will be well to plan about this some time in advance, as it may be necessary to get permission from the library board, or in the case of a county circulating library service, from the county commissioners.

Materials and References

It is impossible to list here all the materials needed. Because of limitations of space, the teachers will find references listed in connection with each session. When the first survey of the units is made, materials needed for the entire unit should be noted. The denominational materials, particularly, should be ordered well in advance, so that they will be on hand whenever needed. In an early session, after possible projects have been discussed, the children may go through the lists and help to order, purchase, or borrow necessary materials.

Choosing and Adapting Materials

Let us look at Unit One. Since communities differ so widely, a variety of source materials has been included in the first unit in the expectation that the group will select those that are most typical of the community and most likely to insure a profitable study for the boys and girls and help them to attain their objectives. If, for example, the question of public health is of major importance in the community, the entire first week may be devoted to this study. If the building of a new church is being considered, the work relating to the place of the church in the community may be expanded.

If the junior group is large enough, it will be a good plan to allow one interest group of volunteers to investigate public-health service, another to study and report upon the care of the aged, a third group to investigate and report on community provision for child welfare, and so on. Each group will, of course, work under the direction and supervision of a teacher, and will spend as much time as seems necessary on the special interest which they have chosen. In no case should the teacher allow a small group to attempt to carry on all the activities suggested in connection with the unit.

The teacher will in every case be prepared to assist the children as they investigate and study community movements and organizations and seek ways of participation for them. It is suggested that she make full use of literature issued by denominational home and city mission boards.

Worship Services

In the organization of the general plan the teacher will plan the worship service at the time which seems best to meet the needs of the group. Plans should be made for definite study of worship materials related in emphasis to the activities and study under way. In some sessions these materials may be arranged in a formal worship service which may start the session or come at a climax later on. Not every session will provide a place for formal worship. However, activities should be so guided that the boys and girls will continuously tie up all that they do with their realization of God's purpose for those who want to show a friendly spirit. If this is done, there will be many moments when the boys and girls will realize the presence of God. The teacher should be alert to those situations and be ready to lead the boys and girls in worship whenever they arise.

Workers' Conferences

The first meeting of the teachers should be held well in advance of the beginning of the school. The ideal plan, of course, is to choose teachers who know the boys and girls of nine, ten, and eleven who are to be in the department. These teachers will be able to see ahead of time the possibilities of the suggested plans for use with their group. They will know how to choose those parts of the suggested course of study which will be helpful in solving the problems which grow out of the actual daily experiences of the juniors. However, even though the teachers are unacquainted with the children, their ideals for teaching will be the same. Consideration for boys and girls comes first. Each teacher's first duty is to discover all she can about each individual child. The suggestions given above will help her to make plans for gathering information. If she has not become acquainted with her pupils before the school opens, it is all the more imperative that she know her materials thoroughly, so that she can turn her hand at once to the picture, story, song, or reference material which will meet an unexpected situation.

To this end the workers' conferences before the school opens will be spent in gathering and studying material and in discussing

some general books on teaching juniors. The following may be sources for the study of juniors: Powell, *Junior Method in the Church School;* Smith, *The Junior Department;* Whitley, *The Study of the Junior Child.* The sources for the study of materials are the manual itself, the listed references, and any other resources offered by the community.

Every teacher should become acquainted with all phases of the units, but each one may make a special study of some one phase so that she can be the resource person on that subject and adviser to the group interested in reporting on it.

Part of getting acquainted with the boys and girls will be learning to recognize the places in their thinking and experiencing where they need guidance. Good method is the use at those moments of the right material or procedure to guide the juniors in thinking through the problem and making a decision which will give lasting meaning to the experience. Some excellent reports of this kind of teaching are found in Acheson, *The Junior Church School Curriculum,* and Danielson and Perkins, *Teaching Without Textbooks.* An early workers' conference might be given to a discussion of procedures of teaching.

After the school starts, workers' conferences should be held daily for the purpose of comparing notes on the experiences of the day and making plans for the next session in the light of those experiences. Children should be discussed as individuals in these conferences, and leaders should consult about how to help each child to get the best from his vacation-school experience. These periods of discussion and planning together often afford opportunities for helpful worship experiences for the teachers which enrich their background for guiding boys and girls in worship.

Recreation

The primary purpose for the recreation period is, of course, recreation. But the teacher should not overlook the value of play as a part of the juniors' study of community and world life. Under wise leadership participation in organized games may be the best kind of training in citizenship. The child comes to realize that all have equal rights and learns to play without fighting. The backward, timid child learns to take his part and to co-oper-

ate to make the game a success. Children learn through games that there are rules of conduct which must be observed. They learn comradeship, fair play, social responsibility, and self-control.

The boys and girls should be allowed to choose their own activities, but the leader should expect to give guidance and to act as "authority" when necessary. Leaders should have certain ideals in mind when making preliminary plans for recreation. The period should provide wholesome activity for every child. It is not necessary that all be engaged in the same games, some may prefer quiet games in groups of three or four. The timid child should not take refuge in solitary play but should be drawn into group activity. Every opportunity should be taken to develop leadership. The children may be led to work for qualities of leadership, setting up their own standards, and occasionally testing their own or others' actions by them.

Plans in connection with the sessions suggest using part of the recreation period for dramatization. There will be need of games for those who do not join in the dramatization and for special occasions. Every leader should have a good book of games for reference. The following are found in many libraries: Bancroft, *Games for the Playground, Home, School, and Gymnasium;* La Porte, *A Handbook of Games and Programs;* Elliott and Forbush, *Games for Everyday.* The following list is chosen from these three books:

Hold Tag, Elliott and Forbush, p. 60.
Mat Tag, La Porte, p. 96.
Ball Tag, Bancroft, p. 329.
Cross Tag, Bancroft, p. 75.
Relay Races, La Porte, pp. 102-108.
Single Relay Race, Bancroft, p. 175.
Jacob and Rachel, Bancroft, p. 107.
Hunt the Fox, La Porte, p. 96.
Hopping Bases, Elliott and Forbush, p. 83.
Still Pond, Elliott and Forbush, p. 135.
Oyster Shell, Bancroft, p. 143.
Chips, La Porte, p. 94.
Circle Ball, Elliott and Forbush, p. 286.
Dodge Ball, La Porte, p. 95.
Russian Hole Ball, Bancroft, p. 401.
Pass Ball, Elliott and Forbush, p. 39.

UNIT ONE

FRIENDS IN THE COMMUNITY

Introduction

This unit of experience deals with the interrelationships and interdependence of community life. It is based upon typical interests and experiences of junior children, such as the following:

Interests and Experiences

Going to school.
Meeting persons of different races and nationalities.
Meeting persons of different economic circumstances.
Learning and practicing health rules.
Meeting persons who are handicapped physically.
Going to church and church school.
Meeting persons of different religious faith.
Getting books from the library.
Watching policemen direct traffic.
Watching men working on streets and highways, repairing street lights, telephone wires.
Visiting neighbors.

Objectives to Be Achieved

The teacher seeks to guide the juniors as they achieve the following results in knowledge, attitudes, skills:

Discovering a broader idea of friendship through an appreciation of and participation in community service.

Learning to think of community life as an opportunity to put into practice the principles of friendship and service which are expressed in Jesus' teachings.

Learning of community responsibility for the helpless and unfortunate, and taking an active part in their care. Learning to evaluate community practices and to discriminate between those which accord with the teachings of Jesus and those which are unchristian.

Gaining an appreciation of the friendly spirit as shown in the social welfare program of the church, and a desire to participate in it.

Learning to treat public and community property with care; being careful of schoolbooks and supplies, of library books, and of Bibles and hymn books in church; helping to keep public and community buildings clean and in good condition; keeping parks and picnic grounds clean.

Gaining a respect for law, shown by obedience to traffic laws and the like.

Taking care to avoid fire hazards at home, in the neighborhood, in the woods.

Respecting property of neighbors.

To the Teacher

Socially-minded persons are beginning to realize that conditions which are bad for one person or group are in the long run bad for all. The widespread interest in public health, housing, care and education of children, economic security of the individual, and the like is an encouraging indication of the development of a social conscience. Probably never before in the history of the world has there been such sincere effort made to provide for each individual an opportunity for a satisfactory scheme of living. We have taken only the first steps in this direction and are a long way from the goal; but it is worth while to have even made a start on an adventure so filled with hopeful possibilities.

Junior boys and girls cannot get far with a discussion of social conscience, but they can understand the expression of friendliness. As they study the working out of community plans for public health, care of children, education, care of the aged, and other social measures, there will be opportunity to guide them in forming standards of community friendship.

It will be interesting for the group to discover something about the development of communities. A great number of activities which were carried on within the home in former days are now regularly performed by and for the community.

The discussion of this development will, of course, depend to a great extent upon the type of community in which the group lives.

Some community enterprises, such as the supplying of water, electric lights, and cooking gas, and provisions for local transportation by street car or bus, which are carried on in all cities, are not generally undertaken in rural districts. In most farming communities, however, the handling of milk has changed into a co-operative enterprise, the separator taking the place of the old method of skimming by hand, and the creamery supplanting the spring house. Once the farmer and his family harvested the grain with scythes and threshed it with flails. The children can compare these methods with the use of the harvester, and can report what they know about farmers' co-operatives, 4H clubs, and other such modern community organizations. Formerly, when it was necessary to send a message to a neighbor, some person had to make a trip to the neighbor's home. Nowadays the telephone makes communication easy throughout the community. The radio also plays an important part in binding together the members of the community, by making promptly available information of general interest, giving up-to-the-minute reports on weather, market conditions, and so on. The community service given by the postal system and by newspapers can also be considered.

In almost every community the medical, nursing, and social-welfare services provide outstanding examples of devotion to public betterment. While gathering information about the local health and social-service situation, it will be well for the teacher in each instance to talk with several persons, representing different points of view, in order that she may be able to reach an unbiased judgment of what is being accomplished. Instances of social injustice which come to the notice of the children should be recognized and discussed in a fair way, using reference materials and consulting authorities and attempting to help the boys and girls to see the causes of these conditions and to understand efforts made to improve them.

The use of the story material is indicated in the suggested procedure for each session. The teacher, however, will follow her own judgment in regard to this. Probably there will be sessions when stories can be entirely omitted; and at other times, other stories than those suggested will seem to be most useful. Each story is used for a definite teaching purpose, and if it does not achieve

that purpose, it is valueless. Some of the purposes for which stories are to be used in this unit are: to help the children to become conscious of a social problem, to suggest ways in which problems may be solved, to prepare for worship, to give historical information, to supply background for dramatization.

The stories in "The City Where Everyone Helped" have been prepared for use with this unit. The services carried on by the citizens of this city and the larger community are services which are performed regularly in all cities, but in our busy lives we fail to notice them at all or take them for granted. Emergencies are continuously arising which bring about conditions similar to those in "The City Where Everyone Helped," and which call for similar courage and ingenuity. It is the regular and conscientious performance of duty which makes men able to respond in a crisis. Help the boys and girls to see this. Use the stories to help them find their own parts in ordinary times by living through the experiences of junior boys and girls who learned how to find their parts in community service in time of disaster.

Session One

WORKING TOGETHER IN THE COMMUNITY

Desired Outcome

A broadening of the idea of friendship through an appreciation of the "friendly spirit" as shown in community service.

Suggested Procedure

BEFORE THE SESSION

Arrange the room or rooms with various interest centers. There may be a *picture center,* displaying pictures of public officials on duty, workmen on streets or highways, pictures of local public gifts such as swimming pools, parks, or buildings, pictures of community improvements in process of construction, or other pictures concerning community life.

There may be a *community-service center* with displays describing the work of post office, fire department, farmers' co-operatives, police and highway service, and others.

A *book table* may be arranged with references, guides to reference, social-science readers, pamphlets or other literature pertaining to the work of the sessions in the unit.

There may be a *supply center* with materials to be used in a moving picture machine, a community book, the construction of a doll house for a kindergarten gift, or materials for making other gifts.

The piano may be the *music center,* with a display of hymn books or pictures which will suggest the study of a particular hymn to be used during the unit.

Adult leaders should be on hand as the boys and girls arrive to answer questions about displays or to ask questions designed to stimulate and guide interest. During the examination of the articles they can help the boys and girls to think of the convenience and necessity of any public service which is illustrated, they can lead the group to think of the helpfulness of individual officials, they may use some exhibit to help the children to see community needs. The music teacher may work with those interested in learning part of "The Fathers Built This City," so that they may lead in the singing of the hymn later on. The groups may be called to the assembly by instrumental music or by the singing of a stanza of a hymn.

Conversation

John and Earl were great friends. They played ball together and went swimming together and did their home work together. Earl's father had a notice that he was to be transferred to another city. It seemed likely that the boys might not see each other for a long while. Then the order was changed and Earl did not have to move. Both boys were glad they could still live near each other. Why were they glad? They did not make shoes or cook dinner for each other or take care of each other when they were sick. Why did they want to be together?

What is a friend? How do we like to treat our friends? How many friends can we have? Could all the boys and girls in one room in school be friends? Could all the people in one town be friends? If they could not all be special friends with one another, could they learn to work together and see that everyone was

treated fairly? Would you like to live in a place where all the people had a friendly spirit?

Report on what small groups have found about friendliness from the interest centers. Say, you have been looking at pictures and books which tell the story of many different things which a community does for its people. You have been learning of the ways in which a community can be a friend. Can you name some of the things which a community does for all of its citizens, rich and poor, young and old? Can you name some things which it does for sick people? For old people? Are there any other people for whom our community does special things? Would you like to find out other ways in which our community shows a friendly spirit?

ASSEMBLY

Hymn: "The Fathers Built This City," led by group who practiced song before session.

Discussion

Jesus said the time would come when all the people would work together and help one another and see that everyone was treated fairly. What did he call this way of living? The people whom he talked to had many different ideas about the kingdom of heaven. Some of them thought that it meant that they would all quickly become rich and powerful, without making any effort for themselves. Some thought it meant that they were to have an opportunity to get even with all the people who had treated them badly. So they went to hear what Jesus was saying about it. Here is a story that explains what some people learned about the kingdom of heaven.

JOHN'S FRIENDS COME TO JESUS

Story

On a hot, dusty day many hundreds of years ago two men stopped before the entrance to an old stone prison in Perea, the southeastern province of Palestine. Both men were young and very erect, with dark sunburned faces. They wore tunics of camel's hair, with wide leather girdles.

"Peace be to you!" they said to the guard. "We have come to see our master, John the Baptist."

The soldier on guard recognized them. "Ah, yes, you have been here many times before," he said. "Your master is the man from the wilderness, who was put into prison because he dared to tell Herod, the king, that he was doing wrong. It is a brave man who will speak so to a king. But Herod, our king, thinks highly of this man; he has given orders that his friends may see him and talk with him."

The guard swung open the barred gates and the two men entered the prison. They made their way through a dark corridor to a small stone cell, where their teacher, John the Baptist, sat.

He too was young, and was dressed like his visitors. He was as lithe and straight as they were and almost as deeply tanned, although for many weeks he had been shut away from the sunlight. His eyes were black and very bright, but his face was sad. He looked up eagerly as the visitors entered.

"Peace be to you," he said.

"Peace be to you, Master," they responded, seating themselves before him.

They took bread and fruit from their girdles and set it near the prisoner. He did not seem to see the food.

"What have you seen? What have you heard?" he asked.

The man who seemed to be the older of the two answered, "There is little news, but every day many people ask us, 'What has become of your teacher, John the Baptist, who preached in the wilderness and told us that the kingdom of heaven is at hand?' "

"We also hear," said the other visitor, "that in Galilee great crowds are following the new teacher, Jesus. Many believe that he is the Messiah whom God has sent to lead us into the new kingdom."

"What is this teacher, Jesus, saying to the people?" the prisoner asked. "Is he preparing them for war, as other leaders have done? Does he hope to raise a great army and make himself king?"

"We have not heard, Master," was the answer.

The prisoner sighed. "While I am alone here in prison," he said, "the days are long and the time goes slowly. I think of many things. I have known Jesus since I was a boy. We are cousins; I saw him every year when he came to the great feast in Jerusalem. In those days we often talked together, as all our people do, of the happy times that will come when God sends his chosen leader to bring us all into the kingdom of heaven.

"But Jesus did not talk of the kingdom as most people do. He did not expect that we should win great battles and become rich

and powerful. He said the kingdom would come when all people learned to love God and one another; when each person tried honestly to serve the others in the best way that he could; when everyone learned to share with others and to help others.

"I have never heard any other person talk of the kingdom as Jesus did. He was wiser than all the teachers in the Temple, because it was God who taught him. In those days I believed with all my heart that he would prove to be the great leader whom God would send us. But now I do not know. I have waited alone here in the prison a long time, and still I hear no word of the coming of the kingdom."

"We will go to Galilee, Master," the first man said. "We will hear what Jesus says and see what he does and come back and tell you all about it."

They set out at once on their journey. Day after day they walked north along the highway on the east side of the Jordan. At last they reached the province of Galilee.

It was not hard to find out where Jesus was. Everywhere they went they heard people talking about him. They followed the crowds that plodded along the dusty highways, hoping to get a glimpse of the wonderful teacher.

When at last they came to the place where Jesus was, they could not get near enough to speak to him, the crowds were so great. But they could see him, and they could hear what he said and watch what he did.

They heard him speaking to the people. He was telling them about the kingdom of God that would slowly grow up in the world. He told them that when the kingdom was established on the earth, no one would need to be hungry or shelterless or ragged. Everyone would do his best to help all the others and everyone would share the good gifts which God sends for all his children.

"Your Heavenly Father feeds the birds," he said. "Will he not much more feed you? You poor people will be happy; you sad people will be comforted. You people who are unselfish and want to do right, will find that the whole world belongs to you."

No one had ever before spoken to the poor people in that way. Their faces brightened with hope.

"We must try to live like Jesus," they said, "so that we can help bring in the new kingdom."

People spoke to one another kindly. They took the little children to Jesus, and he lifted them in his arms and blessed them. People who could see led poor, stumbling blind men and women to Jesus and he put his hands on their eyes and gave them sight. He restored the hearing of the deaf. He made the lame walk. He healed the sick and they went away well and happy.

The two visitors wished they could stay with Jesus always. But they remembered their master, John the Baptist, alone and sad in his prison, and they knew they should hasten back to him with their good news.

They made their way through the crowd and came near to Jesus. They told him that John had sent them.

"Tell him what you have seen and heard to-day," Jesus said, "and he will understand."

They started at once on their homeward way, across the Jordan and down the hot and dusty road toward Perea. The long journey seemed short to them, because their hearts were so happy and so full of hope. After many days they came again to the prison.

"We have found Jesus," they said to John. "He gives sight to the blind and hearing to the deaf. The sick are healed. The lame walk, and the poor are filled with hope when they hear his words."

John listened to their story and was satisfied. "This is the beginning of the new kingdom," he said. "We shall not see it coming. We shall not hear it. It will come slowly, because it must grow up in the hearts of all the people. But some day it will cover the earth as the waters cover the sea. Now I can be content even in this dark and dreary prison, because I know surely that the kingdom of heaven is at hand!"

Discussion

How did Jesus explain the kingdom of heaven to the friends of John? What was Jesus doing to bring in the kingdom of heaven? Can you think of anyone to-day who is doing the same kind of work? Why do people do work of that kind? Are such people our friends? How can we call them our friends when they do not know us? Aren't there people whom we count on to show a friendly spirit toward everybody? These are the people who help to build the kingdom of heaven.

Prayer

Dear God, we thank thee for Jesus, who showed his followers how to be friendly and who showed them what the kingdom of heaven would be like. Help us to do our part toward that Kingdom. Amen.

Choosing Activities

Discuss the activities given here with the group and guide them in choosing those which they want to carry out. So far as possible

follow the children's chief interests. Every member of the group cannot be expected to engage in all the study and other activities suggested. These activities may be divided among committees or interest groups, allowing each junior to do the work which appeals most to him. Each committee will report its findings at times when the reports will add most to the group discussion. Care should be taken to choose only those activities which are within the ability of the boys and girls of the community and which can be finished in the time available. A general activity chosen during the first session may continue throughout the unit. In that case any special activities which each committee chooses during a session should correlate with its general activities.

As the discussion proceeds the teacher or an assistant may keep an outline of the discussion on the blackboard. List the titles of the committees and the members. Make a schedule for time of reports. (Consult the other sessions in this unit for a suggested schedule.)

Several *committees of investigation* may be formed to gather information of interest to the class.

1. *How Our Community Cares for the Sick.* A committee may find out what is being done in the community, and by the community, for people who are sick and physically handicapped. A child whose father or other near relative is a physician may be made chairman of the committee.

An institution which receives some support from the community and gives care to persons from the community can be considered, even though it is located in another place. For instance, boys and girls in small towns where there are no hospitals may study the work of the county hospital with its social-service department, or of a hospital which the community uses in a near-by town or city. Church-supported hospitals and state institutions would come under this heading. Information in regard to church-supported institutions can be obtained from home and city missionary boards, or the children can consult home missionary leaders in the local church.

The children can try to find answers for such questions as these: What provision is made for health service in the community—city, county, or village? Is there a local Board of Health, and

what does it do? Are there school nurses, or county nurses, in the community? What do they do? Is there a Visiting Nurses Association? Is there a free or low-cost clinic? Are there hospital facilities for persons with small incomes or no incomes? Are there clinics for babies and preschool children?

The committee may plan to invite a nurse or doctor to come to the school and talk with the boys and girls about how sick people are taken care of in the community. If possible, it will be best to ask a nurse or doctor who is acquainted with the work done by church hospitals and clinics.

It may be possible to arrange for two or three of the older children, accompanied by the teacher or some other responsible grown person, to visit a local hospital and prepare for the class a report on what they learn. Arrangements with the institution should be made in advance. There should be a definite understanding in regard to the number of children who will make the visit, the hour they will arrive, and the length of time they will stay, and the sort of information they are seeking.

The children will understand that they must be very quiet and orderly when they visit an institution of this sort. They will walk and speak quietly and remain strictly with their own group. They will not handle any articles of furniture or equipment except by express permission of the hospital authorities.

They will think through the questions they wish to ask before making the trip.

An alternate suggestion would be for some child who has been a patient in a hospital to prepare a story about his experiences while there.

2. *How Our Community Prevents Illness.* A group of children can volunteer to look into the preventive side of health work. What is being done to keep people from spreading diseases like measles, whooping cough, etc.? What is being done to keep people from getting diseases like diphtheria, smallpox, and so on? This information can be obtained from a physician or from the city or county health department.

Another group of children may undertake to report on what is being done to prevent accidents, to guard against destructive fires, to prevent floods, to lessen the danger in case of earthquakes or

violent storms. What efforts are being made to secure pure drinking water? proper drainage? skies unclouded by smoke? Among the sources of information will be the office of the mayor, the police department, the fire department.

The children may find out whether these services are given in the same degree in different parts of the community. Are there sections where health conditions are neglected? Are the districts which are peopled mostly by persons of other races or nationalities provided with pure water, adequate garbage service, and so on? Do the churches, missions, settlement houses, and the like in such districts give attention to health, sanitation, fire prevention?

The teacher and class can find out what sources of information are readily available. A physician may be a relative or near neighbor of one of the children. Another child's father may be a carpenter, and so understand the building laws, or a fireman or a policeman or a member of the city water department. Such a person might be asked to speak to the class.

3. *How Our Community Takes Care of Old People.* One group may investigate the plans which the community has for caring for its old people. They may plan an excursion to the County Home or a Home for the Aged. If possible, it will be best for the teacher first to visit the institution herself, and find out at first hand just what will be most pleasing to the elderly men and women. The authorities will probably be glad to co-operate in arranging for the children to make a visit and present a simple program, as the old people get lonely and welcome visitors. The children may sing and tell Bible stories, or they may have worked out a dramatization which will be interesting. They may take flowers to the old people.

4. *How Our Community Shows Friendship to Children.* One committee may investigate the various plans which the community has for helping children. Part of the committee can write accounts of visits to children's homes or institutions and describe work done for needy children. These written reports can be illustrated with scenes from the Children's Home or day nursery for the Community Book or the Moving Picture.

Another section of the committee may investigate work done for children in other places.

Sources of Information. Government pamphlets and bulletins from the Children's Bureau and from the Bureau of Education in Washington, which can be obtained without cost, explain the development and administration of mothers' pension laws, laws regulating child labor, school attendance, and so on. As these regulations are not uniform throughout the country it will be necessary to supplement this information by data in regard to state and local procedure and practice. State boards of charities and welfare will provide material on these subjects. Local school authorities, juvenile court officers, social workers, and county commissioners can supply interesting information in regard to the actual working out of these laws.

Denominational home and city missionary boards will give information about church institutions for children. Members of the local branches of these organizations will be able to add interesting details. If there is a children's home within the community or near by, or if the local church is specially interested in such a home, it will be worth while to find out something about why it was founded; what happening or experience furnished the motive for taking the first steps.

After the discussion on committees of investigation, bring up the matter of keeping a record of findings. Introduce by asking such questions as: We shall probably find out a good deal about our community. What shall we do with all this information? If we keep a record, can you suggest some good ways of doing it? If the juniors do not suggest either of the following plans, the teacher may ask: Would you like some suggestions? We might make a moving picture to record our findings. Get suggestions for ways of doing this. Some groups in making a study similar to this have written a Community Book. Get the group's suggestions for such a book. Either or both of the following plans may be used.

Moving Picture. Make a moving picture of the work done by the community. If possible, stories from real life should be used. The first committee's report might be recorded by a suggested series of pictures which might show a crippled child being taken to a hospital; the child in the children's ward, with nurses and doctors; the child being taken home, cured.

Making the Moving-Picture Machine. A packing box can be used to make the moving-picture machine. Any round sticks of substantial size, such as broom handles or mop handles, will serve as rollers. The rollers should be extended through holes drilled in the sides of the box, the holes being drilled far enough from the top and the bottom of the box to allow space for winding the pictures. Removable handles of wood, or of wire bent down and out, can be used for turning the rollers. The box should be several inches wider than the paper on which the pictures are drawn. This extra space will make it possible to change the rollers when a new set of pictures is to be used. When the pictures are not in use, they should be rolled up on the rollers and kept in a box or case, where they will not get dusty or torn.

The pictures can be drawn on wrapping paper sufficiently tough to withstand handling, and light enough to roll easily. The paper should be divided into sheets of a size which will permit each scene to fit between the rollers. In cutting the paper, space should be allowed for the overlapping ends where the sheets will be glued together. The pictures should be drawn lengthwise of the sheets. When the pictures are finished, the sheets are glued together, end to end, and the edges are re-enforced with tape or with strips of the adhesive paper with which storekeepers fasten packages. The ends where the paper is attached to the rollers are re-enforced in the same way.

If the "movie machine" is placed on a base of some sort, the pictures can be unrolled from right to left, instead of from top to bottom. In this case, the pictures should be drawn crosswise of the paper. The paper need not be cut if there is available a long table where a number of children can work together over a period of several days or a week. The spaces for the different scenes should be carefully measured and marked off, so that they will fit between the rollers. It is a good plan for the children to sketch in the scenes with charcoal before they are colored.

Community Book. One committee can work together in making a Community Book, showing the ways in which the community is working together for better conditions. A large book can be made with pages of wrapping paper and a cover of wall paper or of window shade cloth. Paste or glue strips of cloth along the

inner border of each page. Holes can be punched through paper and cloth to insert metal rings, which will serve as hinges.

Some of the committee can be appointed to write stories about the different sorts of work done. One story may be about a child who is sent to a hospital in another place, to receive special treatment. Another can describe the work of the school nurse, and so on.

Others of the committee can be responsible for illustrating the book. Some illustrations can be made from bulletins describing the institutions, and from newspaper pictures. The children can draw or paint other pictures which will illustrate the stories.

All the general committees may wish to contribute to the Community Book from their findings after they make their reports.

RECREATION PERIOD

Start the period with conversation about the necessity for the friendly spirit in play. Help the boys and girls to formulate a few simple rules for friendliness in play. They will include fairness to all, care of property, gentleness, keeping rules, and perhaps other items.

Continue with games chosen from the list on page 13 or others. It is well to let the boys and girls play in groups that do not exceed fifteen. They should choose their own games.

The following are practical rules for leaders of recreation to observe:

1. Never try to teach and play a game at the same time.
2. Lack of interest in a game is a fairly certain indication that too many are participating, so divide the group into smaller groups.
3. Neither show favoritism, nor permit any carelessness.
4. If the game requires a decision as to the winner, make the decision quickly and fairly.
5. Do not coddle children who have been hurt slightly.
6. Do not attempt to conduct games quietly.
7. The teacher should approach the play recess in "the spirit of the host or hostess, whose duty it is to see that each individual guest is happy and has an opportunity to share all the pleasures of the occasion."

8. Be careful to exclude from participation in strenuous games pupils who might be injured by them.

WORK PERIOD

There may be time to start the committee work. If so, the adult group leaders will advise the different groups and let them proceed according to plans made earlier in the session.

Planning for the Next Session

If the group follows the plan described, the leader will ask Committee No. 1 to report at the next session. If there is time after the general activities have been chosen, the leaders should help each committee to make a plan for study, using the suggestions given under each committee heading. Do not try to carry them all out, but let the group make its selection and find reasons for this selection. If they are to go out on trips of investigation, discuss preliminary arrangements necessary, make rules for conduct, and consider the details of the trip. Outline the things which they will want to look for and make a plan for the report. Help them to imagine the situation in advance and to think of what they might say if it is necessary to interview an official or to carry on conversation with residents in an institution.

Session Two

HOW OUR COMMUNITY TAKES CARE OF THE SICK

Desired Outcome

To help the boys and girls to discover the friendly spirit of the community in its care of the sick. To help them to think of the care of the sick as part of Jesus' plan to bring in the kingdom of heaven. To guide juniors to find ways in which they may help care for the sick or prevent illness.

To the Teacher

The teacher can obtain valuable information from denominational home and city mission boards. Stories of individual persons

cared for, and pictures of institutions and typical scenes in these institutions often can be obtained from these sources.

The teacher can get more vivid impressions by personal visits to local hospitals and clinics, and by talking with nurses and attendants. If she will explain her purposes, they will be willing to give her much interesting information about the work which the institution is doing, not only within the buildings, but also in follow-up work in the homes of the patients. If there are no local hospitals and the county hospital or church institution is studied, the social-service department will be found most interesting. The suggestion that the teacher do this research does not mean that the work of the boys and girls is not significant and important, but that the teacher needs a background for understanding the reports.

Newspapers often carry stories about persons who have been successfully treated at local hospitals.

There may be an interesting story connected with the founding of the institution, or with the support of a ward or a free bed for children. Members of the boards of institutions are likely to be good sources of information of this sort, particularly the older members who have carried the burden of financing the work for many years. A board member who knows how to talk to children may be invited to visit the class.

The teacher should know ways in which the boys and girls can be of help in case they wish to take part in the work of the organization.

Some sort of provision has been made for the sick in many different lands from the earliest days of history. Often a room in the temple of some pagan god was set aside for this purpose, so that sick persons could be brought near the supposed healing influences of the priests. For many centuries the chief idea was to protect the well rather than to relieve the suffering of the sick; although the Buddhist king, Asoka, of China, took a more humanitarian attitude and desired that the sick poor should be kindly cared for.

Even in Christian lands it has been only during the last century that the hospital has ceased to be a place of dread. The spectacular improvement in hospital service is, of course, largely due to the great advances made in medical science, and particularly in methods

of handling communicable diseases. But there has also been a distinct change in attitude toward the work of caring for the sick. Florence Nightingale's efforts to lift nursing to an honored profession contributed a great deal toward a changed point of view.

Private hospitals, which have been almost invariably founded and supported by church organizations or by groups of persons actuated by religious motives, have prepared the way for the public hospitals which are supported by municipalities, states, and nations.

In Palestine during the time of Jesus there was probably little medical care of any sort available to the poorer classes. The few physicians of that time were usually attached to courts or to great personages. In the small, dark, mud-floored houses where most of the people lived there were few conveniences and little room for caring for the sick. Then, also, many persons were really homeless, and when they became ill simply died by the wayside, like animals. It was not to be wondered at that Jesus spent so much of his time relieving the physical misery of the sick.

Suggested Procedure

BEFORE THE SESSION

The committee making the report may arrange on a table printed matter and pictures relating to local health work which they have collected or borrowed from the library. The others may examine the materials as they come. If available, copies of the Metropolitan Life Insurance series "Heroes of Health" may be included. The teacher may talk with the members of the committee and help them get ready for report. One group may be preparing the following references for use in the worship service: Matthew 8. 1-4, 5-13, 14-15; Mark 10. 46-52.

ASSEMBLY

Worship Service

Hymn: "The Fathers Built This City."

Bible Study: Call for reports on above references.

Help the children to think out a background for the stories; for example, in Matthew 8. 1-4, the loneliness and hopelessness of the life of the leper; how he wished to be able to see his friends

and talk with them freely, as he had before he became ill; his joy when he found that he was really well again; the surprise and joy of his friends.

In the second story the children can be led to think of the affection which the centurion felt for his servant, and how hard it was for him to have to see this dear friend suffer and to be unable to do anything to help him. See how greatly this Roman official reverences Jesus and how humbly he approaches him, and notice the courtesy and kindness with which Jesus treats this man who is of a different race.

In the story about Peter's wife's mother, the children can bring out the idea that she immediately showed her gratitude by doing what she could for Jesus.

In the story about blind Bartimæus, the children may think of the man's family, and his distress because he had become unable to provide for them; what he might say when he left them, a blind beggar, in the morning, and what the conversation might be when he returned healed and able to work again at his trade.

While Jesus was on the earth he prepared his friends to go on with the work which he was doing. One of the things which he told them to do was to heal the sick. In Luke's story of the life of Jesus we read a great deal about how Jesus healed sick people, because Luke himself was a physician, and he was specially interested in this work. Luke tells us that Jesus said to his friends, "Into whatsoever city ye enter, and they receive you, . . . heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you" (Luke 10. 8*a*, 9).

So for many years the people who wish to follow Jesus have built hospitals and have tried to find out how to cure sick people.

Hymns: "Tell Me the Stories of Jesus," or "O Brother Man."

Prayer

Our Father in heaven, we thank thee for the privilege of learning about Jesus. We thank thee that we have an opportunity to help to go on with the work which he began. We want to help to make the world a happy place. We want to help to take care of those who are sick and in need. We ask thee to make us patient with people who are sick, and to give us wisdom

to speak kindly and to do for them the things which we should do. We are glad that we can help in the work that the church is doing for the sick and helpless. We ask thee to guide and direct us. Amen.

Report and Discussion

The committee (No. 1) can report to the class what they have found out about community provision for care of the sick. If they have invited a speaker from the Board of Health or from some hospital, they should consult with the speaker when making up their reports so that there will be no duplication. The committee may prepare a list of questions something like the following to ask the guest speaker: Is there adequate provision for care of persons of different races? If patients are without money or friends, what is done for them when they are discharged from the hospital? Are the blind, the deaf, and other physically handicapped persons given special opportunities for education? Are they given special occupational training that will help them to become at least in part self-supporting?

After the committee have reported and the guest has given his talk the children not on the special committee can be encouraged to ask questions. The teacher or the guest speaker can give information which the members of the committee are unable to supply; or if they cannot answer the questions, plans will be made for getting the information from the Board of Health or hospital authorities.

The teacher or the visiting nurse or doctor can speak on the medical needs of the community and the ways in which the community is trying to meet these needs.

The class can be led to discover needs that are not taken care of by the local health authorities.

Discussion

Why was Jesus so interested in sick people? Were there doctors and nurses when he was on earth? Were there hospitals? What sort of homes did most of the people of his country live in?

How are we cared for when we are sick? (The children can be encouraged to tell of personal experiences in the hospital or clinic

and of noteworthy service rendered by doctor or nurse in the homes of the children or their friends.)

Do you think we are coming any nearer to the idea of the kingdom of heaven in the way we care for the sick, than the people were in the time of Jesus?

Story

The Doctor and the Children

Not many years ago a little girl who was the only daughter of a wealthy man lived in a big house in the midst of lovely gardens. She had pretty clothes and all the books and playthings that any child could wish for. You will say she was a fortunate child, and in many ways she was fortunate. But she was lame; she could not play with other children; she could not skate or swim or run.

Her parents had sent for all the best doctors they knew, but the doctors only shook their heads. "She can never be cured," they said. "There are many children in this country who are crippled as she is, but we can do nothing for them."

But one day her father heard some wonderful news. In another land, across the ocean, there was a doctor who had found a way of curing children who were crippled like his daughter. Now, the father could have taken his little girl across the ocean to see the doctor, but he thought of a much more helpful plan.

"There are many children in this country who are crippled like my little girl," he said. "I will send money to this great doctor so that he can come here and heal not only my child, but some of these other children also."

So he sent for the doctor. The doctor came across the ocean and went to the home of the little girl. When the fathers and mothers of the other lame children heard that the little girl had been made well, they took their children and followed the great doctor about, very much as the parents of sick children in the olden days followed Jesus. Some of these people were very poor. Their children had to sit alone most of the day, in dark, comfortless rooms. They could not go to school; they could not make friends with other children. They had no money to pay the doctor or to pay for a place in the hospital. But the people in the hospitals made room for them, and the doctor straightened out the crooked bones, and many of these children were soon able to walk and to live like other children. Best of all, the doctor taught some of the doctors in this country just how to do what he had done, so that they could go on healing the children after he went back to his own land.

Everybody worked together—the doctor, and the parents of the little girl, and the people who gave money to support the hospitals —and thus many children were given health and strength and a chance to be happy.

Making the Record

Decide what parts of the committee report should be put into the Moving Picture or the Community Book. Plan the best way to include them.

RECREATION PERIOD

A committee and an adviser may choose games from those listed.

If it is the preference of the group, or some of the group, part of the recreation period may be used to start a dramatization of some community activity, or of the story, "John's Friends Come to Jesus," or some other story used during a session.

If a story is chosen, it should be read through first by the teacher or an adult adviser. Then discuss with the boys and girls some plan for dividing the story into scenes. If the story, "John's Friends Come to Jesus," is used, three scenes may be planned. Scene One: The interior of a prison in Perea. Scene Two: An open space near the Sea of Galilee. Scene Three: The Prison in Perea. Plan the events and conversation for each scene. It will be noticed that in the second scene the friends hear Jesus talk. Most workers with children hesitate to have the part of Jesus taken by a child, so another plan for the scene may be made. Instead of talking with Jesus, the friends of John may meet those who have seen him and who tell what he said, or they may meet one who has been healed and is joyously telling the story. The friends will talk over what they have heard Jesus say and decide what to tell John.

Sometimes it is easier to plan the scenes if the characters are chosen and they act out the story, using their own words but trying to convey the meaning and spirit of the author. When this plan is followed someone makes a record of the speeches used and of events as they are worked out so that the record may be used for the next practice. The record may be smoothed out or changed if better ideas come to the actors with practice.

The boys and girls may try out for parts, and the group as a whole make the final choice if the dramatization is to be practiced and performed on some special occasion. If the group decides to do that, they may want to spend some time on costumes and scenery.

Costumes and Scenery

The children can select a committee to be responsible for the costumes, and another committee to be in charge of the work of preparing scenery, if any is used.

The members of the committee can study pictures of New Testament scenes to get ideas for costumes and colors. Pictures of this sort can be found in church-school supplies. The Picture Sets which accompany the Primary Courses of Study used in the Sunday session of the church school may be borrowed from the primary leader. Pictures may also be found in books of Bible stories.

Making the Costumes. It is not desirable that too much time be spent on this part of the activity. For most of the characters a simple tunic is all that is needed. An easy way to make such a garment is to measure the length from the shoulder seam to halfway between the knee and the ankle, making adequate allowance for the shoulders and for the drawing-in caused by the girdle. Cut a strip of cloth twice this length, fold it once widthwise, and cut out a boat-shaped neck. Join the sides, leaving plenty of space at the armholes. The arms are left bare. A wide girdle will cover deficiencies in fitting. A scarf or strip of bright-colored goods, preferably striped, bound around the waist will serve for the girdle. The tunics for the women and the girls should be ankle length, full enough for easy walking. These tunics should be made with sleeves, or a sleeved garment of the same color can be worn underneath.

The children can be asked to bring from their homes any materials which their mothers are willing to discard. Almost anything can be used, the only stipulation being that the materials sent are clean. Old sheets, tablecloths, pillow cases, curtains, and towels can be used to good advantage in making the tunics.

Bright-colored bathrobes or dressing gowns with strips of

bright-colored cloth for girdles can be used for the outer garments of the men and boys. Women's outer garments should preferably be blue.

The tunics for John and his two disciples should be of some coarse, rough material, with girdles of undressed skin, if available.

The shield of the soldier can be cut out of cardboard covered with silver paper. A strap can be passed through slits cut in the cardboard, so that the shield can be carried on the left arm. The soldier can carry a spear made of a fishpole tipped by a point covered with silver paper.

Preparing the Scenery. The scenery, if any is used, should, like the costumes, be as simple as possible. If three folding screens are available, they can be covered on one side with gray or dull brown paper or cambric to represent the inside walls of the cell, for the first and third scenes, and on the other side can be covered with outdoor scenery, for the second scene. The screens should be at least six or six and one-half feet in height.

To prepare the background for the first and third scenes three strips of wrapping paper or cambric of the required length can be cut and pasted or glued together side to side to cover each screen. The stones in the walls can be outlined with heavy black pencil or poster paint. A window can be represented by a piece of white paper, 12 by 18 inches, marked with black lines to indicate a grating. This can be pasted widthwise, near the top of the wall.

For the second scene, outdoor scenery is needed—grass, flowers, palm trees, and a strip of sky at the top. A strip of cloth can be pasted on the back of the upper edge of each picture. Then holes can be punched through the cloth and paper. By means of cords passed through these holes the pictures can be attached to the screens.

Before beginning on the large drawing the pupils can draw small pictures of the scenery as they think it should be represented. These drawings can be judged by the class and the most fitting selected. When a choice is made, the drawing can be sketched on the large paper or canvas with charcoal. The colors can be put in with crayons or crayolas.

A good-sized section of floor space will be needed for this work.

WORK PERIOD

Continue work on general and unfinished activities. Those who have reported this session may choose from the special activities. Other groups may also wish to work on these special activities if they are not working on the plans for their coming report. Some groups may be making trips of investigation at this time. They may take all the time from the Recreation Period on for such a trip.

The teacher and group may discuss special ways in which the children can give practical help toward the work of caring for the sick. Perhaps they can help to gather and prepare fruit or other food supplies to send to a church hospital. The particular way in which this activity may develop will, of course, depend upon the locality, the season of the year, and the nearness to the institution. In any case, the fruit or other food supplies should be carefully selected, fresh, and in good condition. The following suggestions have proved practical:

1. One group of boys and girls in a Colorado community asked permission of farmers they knew to follow the potato diggers and pick up the potatoes which were missed. They picked up many bushels, which were sent as a gift to a home for the aged. Another group of boys and girls regularly at the close of the summer season make a collection of canned goods for a city neighborhood house which their church maintains.

2. The teacher may suggest that money is always needed for running hospitals and clinics that care for the sick who cannot pay. The group might discuss how they can help to meet such a need which they have discovered in their community. Perhaps they can plan to contribute regularly to a fund for such purposes, either from their allowances or from money given them to spend for candy, movies, or other pleasures.

3. The committee in their report may have called attention to the fact that sick children would appreciate gifts of dolls, books, and toys which have been put into good condition. Gifts of this sort may be prepared for use in the children's ward of a local hospital, or for distribution by the church visitor among sick or physically handicapped children in the community. The children

can plan at this time to bring from their homes toys and playthings, dolls and books, which they are not using or which they are willing to give away. The girls can bring materials to make doll clothes. Books can be cleaned with art gum and repaired with transparent mending tissue and binding cloth. Wagons and large toys can be repaired under the supervision of a teacher with skill in industrial arts. The teacher can have some old or broken toys on hand so that work may begin at once.

4. If the teacher or some available helper has had manual training or practical experience in carpentering, the children can build a play house of practical size for the kindergarten in the church school or for a children's home or orphanage. Good-sized dry-goods or fruit boxes can be used for the framework for three rooms—kitchen, dining room, and bedroom.

The floors can be covered with pieces of old rugs or carpets, or linoleum. The walls can be papered with wall paper or bright-colored wrapping paper. Square holes can be cut for windows. Squares of cellophane pasted or tacked over them will serve in place of glass.

The children may have small chairs, tables, doll beds, and the like which they have outgrown or discarded. These can be painted and put into good condition, for furnishing the house. Or a few small pieces of furniture can be made by the children. For example, a cupboard for doll dishes or a doll bed can be made from a crayon box.

The wood used in building the house should be carefully sandpapered, especially in edges of doorways and other places where small children would be likely to get splinters in their fingers or tear their clothing.

When the house is ready, the juniors can give a "house warming" party to the small children for whom the gift is intended.

5. Work on the Moving Picture or the Community Book may also be going on at this time.

Planning for the Next Session

Talk over progress in work. Decide which committee shall report next. The teacher will then in a brief way give the boys and girls not on the committee an idea of what is to follow. She

will help the investigating committee to get their report in final form or to finish their investigation.

Review list of things which must be purchased or borrowed for use next session in recreation period and decide who shall be responsible for bringing them.

Session Three

PROTECTING HEALTH BY PLANNING AHEAD

Desired Outcome

An understanding of the kingdom of heaven as a community in which life is made as safe as possible for every person by protection from illness and injury. Discovery as to what extent one's own community is making this provision and how juniors may participate.

To the Teacher

See Introduction on materials to secure in advance.

A survey of the local situation will bring much useful information. What disease-prevention activities are being carried on by the schools? by welfare organizations? by the Board of Health? What efforts is the community making for the prevention of accidents and fires? for the provision of pure water?

If this plan was not followed last session, a member or employee of the Board of Health may be invited to talk with the children and answer questions. (Suggest page 34 for procedure to use.)

Suggested Procedure

BEFORE THE SESSION

As soon as the boys and girls arrive allow them to continue work on their Moving Picture, Community Book, gifts, or investigations. One group may prepare a list of questions for the visitor, if there is to be one.

ASSEMBLY

Call group together with music.

Reports of Committee on Health Protection.

The committee can make their reports to the group in regard to community efforts toward the prevention of illness and accidents.

The visitor may give his talk, and may spend some time on the questions which have been prepared for him.

The group can discuss ways in which they can co-operate with the health officials. Special suggestions can be made by the teacher. For example, in one city the boys and girls, under the direction of the health authorities, made a canvass of their home district to find out where there were children who had not been immunized against diphtheria and other communicable diseases. In a small village the juniors helped to canvass the homes and arouse community sentiment about cutting weeds and destroying mosquito-breeding places. Especially if a representative of the local health authorities is present, such a suggestion could be profitably discussed.

The group can take up the question of whether health and protection services are given in the same degree in all parts of the community. Of course it may be expected that the best health results will be gained where there is the highest degree of co-operation; however, equal facilities should be provided for all, regardless of financial condition, race, or nationality. Are there selfish reasons why we should make an effort to provide everyone with health and fire protection? Help the children to see that according to Christian principles people with no means should be given as good service as those who are able to pay for it.

The leader may introduce the story, "The Strange Night," in some such way as the following: We have been talking about the fact that every person in the community has a right to as much protection as the community can provide him. All the citizens ought to help all the others. Would you like to hear a story of how community workers gave help to all kinds of people in a time of danger?

Story: "The Strange Night."

Discussion

How would you have felt if you had been in this earthquake? Probably everyone there was more or less frightened. What

about the man who remembered to turn off all the gas at once? Do you think he was frightened? How could he think so quickly?

The people who live in that part of the country know that earthquakes are likely to come sometimes. So the people in the gas department and in the water department and the men who took care of the electric lights and the policemen and the firemen planned ahead just what they would do in case an earthquake came. They couldn't stop the earthquake from coming, but they could plan things so that there would be as little damage as possible. In Long Beach all the people heat their houses and cook with gas. All over the city gas stoves were overturned and gas pipes and mains were broken. What would have happened if the gas had not been turned off? Fires and explosions, probably, and perhaps many people would have been asphyxiated in their homes. But this man knew just what to do, and, even though he was probably scared, like everybody else, he remembered to do it.

Suppose the men had not planned ahead, and suppose nobody had known what to do. Then suppose that one house after another had caught fire, and suppose all the men who worked for the city had been very brave and had done their best to save as many people as possible. Would they all together have done as much good as the one man who remembered to turn off the gas?

It is noble to take care of people who are sick or injured or in trouble. But there is something that is still better. What is that? We learn more and more that the best thing to do is to plan ahead and try to keep people from getting sick or injured.

Worship Service

The leader may feel that this is the time for a brief moment of worship. Perhaps the group will want to work out a prayer expressing their desire to help build a community which will care for all its people, especially in times of illness and need. Or a longer service may fit in here.

Call to Worship

Psalm 103. 1-4.

Bless the Lord, O my soul: and all that is within me, bless his holy name.

Bless the Lord, O my soul, and forget not all his benefits:
Who forgiveth all thine iniquities; who healeth all thy diseases;
Who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies.

Hymns: "Tell me the Stories of Jesus"; "The Fathers Built This City."

Note.—The investigations and the discussion may raise problems with the group concerning their observations of the poor who are not cared for when ill or concerning the failure of the community to provide health protection in some sections. When these questions arise, they must be faced frankly and without prejudice. Juniors can be led to think through problems of community neglect or injustice and to plan ways for improvement. See suggestions on page 17 for ways of considering problems as they arise.

RECREATION PERIOD

Games chosen from those suggested or other appropriate ones.
Or continue dramatization and start work on scenery and costumes.

WORK PERIOD

Choose parts of committee reports for inclusion in the Community Book or the Moving Picture.

Work on the special activities for the sick children or hospitals (see Session Two—Special Activities).

Special activities for members of committee who have reported.

1. Have on hand magazines with colored covers and advertising pictures. Study these to discover illustrations to use for making large posters, calling attention to ways in which children can help in preventing illness and accidents. Pictures of moving automobiles can be used to illustrate warnings on traffic dangers. Pictures of machines can be used to warn about care when near machinery. Pictures of bottles of medicine or of persons taking medicine can be used in connection with advice to keep all drugs carefully labeled, and to keep poisonous drugs out of reach of small children. Pictures of woods and out-of-door places can carry information about poison ivy, putting out camp fires, taking care not to get separated from the group, etc. Pictures of rivers

and beaches can be used to show how to avoid recklessness when rowing, swimming, or bathing. Advertisements of fire extinguishers can illustrate warnings about fire, and so on.

2. Children can make a bulletin board for display of posters and for general use. A piece of old linoleum can be cut to the size wanted. The edges can be trimmed as smoothly as possible. Then a piece of burlap, long and wide enough to cover the linoleum and fold over the back with a two-inch margin, can be stretched tightly over the linoleum, and tacked securely with thumb-tacks all around the back. This can be nailed to the wall, or it can be hung from picture hooks by cord passed through holes made in the linoleum.

Planning for the Next Session

The group will decide which committee is to make the next report If the order used in this course is followed, a special committee or one which is working regularly on worship services may write a prayer to be used next session. The prayer will express appreciation of blessings which have come to us from older people, and should ask for guidance in caring for them and bringing them happiness. Another group may prepare several plans for giving pleasure to older persons. The plans will be discussed and a choice made by the whole group. The suggestions given in this book should be available for the committee's use.

Note to the Teacher—The subject for Session Four is the care of old people and for Session Five the care of needy children. While many other classes of persons require help at times, the helplessness of old people and children is so obvious and appealing that the emphasis is placed on methods of caring for them rather than on ways of dealing with other social problems.

Session Four

HOW OUR COMMUNITY TAKES CARE OF OLD PEOPLE

Desired Outcome

Discovery of how the friendly spirit of the community provides

care for the aged. Increased understanding of how juniors may share community responsibility for all its people.

To the Teacher

Some provision for the aged poor is to be found in every community. In most places the County Home is a comfortable and well-run institution where the old people have good care.

In some places old-age pensions are given to qualified persons. The usage in regard to the granting of these pensions differs among the states and sometimes among the communities in the same state. If the community which is being studied has such a system, information about how it is administered can be obtained from local social workers, from the state board of charities or welfare, or from the county commissioners. What friendly care and attention is given by the administrators to the old people receiving the pensions? Is any provision made for aged poor who do not qualify for pensions because they have not been naturalized or because they have not lived long enough in the community or because they have not reached the stated age? Does the family welfare organization take care of such persons? What provision is made by the church? Does the community help to support a church old people's Home?

Children of junior age often show a charming sympathy and understanding in dealing with elderly persons. They will be interested in stories about persons who are being taken care of by local organizations. It would be helpful if a worker from some such organization or institution could be present during the session and discuss the work with the children.

BEFORE THE SESSION

One group may prepare questions to ask the visiting speaker or to guide the committee's report. Another may arrange the room for work. The reporting committee may want to display some of the pictures and literature which they have collected. The chairman of each committee may check progress with the other members. Another group may look over materials on the supply table, rearrange them and see what additions are necessary. They may find on the table suggestions for new activities. If a group is to

take flowers to a home for the aged, the bouquets should be arranged at this time.

ASSEMBLY

Called together with music.

Report of Committee

The boys and girls on the committee can report on what they have discovered in regard to care of the aged in the community. The report can be discussed by the class. If a representative of a local organization caring for the aged can be present, he can talk with the children and answer questions. The pastor, deaconess, or church visitor, or a member of the home or city missionary society, could explain the way the church helps to take care of old people. The boys and girls will ask prepared questions if they have not been answered in the talk or they may ask other questions which have come to them.

The committee may report on the plans for activities which they have worked out to give pleasure to elderly persons.

Story

"Friends in Need," Story 2 of *The City Where Everyone Helped.*

Conversation

There are many old people in Long Beach, just as there are in other Southern cities where the climate is mild enough for them to spend most of their time out of doors. Ordinarily, most of these people do not need financial help. But for several days after the earthquake it was difficult to prepare food, so the people who were strong and well took good care of the old people. Why is it natural that in a place of the friendly spirit old people will be taken care of?

Prayer: Our committee was going to write us a prayer about caring for old persons. Shall we be quiet for a moment while our pianist plays very quietly for us and then shall we repeat the prayer after our committee?

WORK PERIOD

The committees will, of course, continue their general activities, investigations, work on the dramatization or Community Book, or whatever they may have chosen to do in connection with the development of the unit. Each day they should be ready to report some progress or to make a contribution to the discussion from their findings.

Special Activities

If there is time for special activity, one or more of the following may be engaged in during the work period or before the next session.

1. A group can plan visits to lonely old people who live at home. Here, as when visiting institutions, the visit should be arranged beforehand unless teacher and class are very well acquainted with the persons and are sure that a visit will be welcome at that time. The children can take flowers and can also sing or have a simple brief program.

2. The group can make cookies or jelly[1] or some other treat to take to some old person. A gift of flowers from home gardens may be planned or taken at this time.

3. The group can plan a party for their grandparents and other elderly persons. Different members of the class, in short talks prepared beforehand, can explain what the juniors are doing and show the articles and pictures they have made.

4. The children can watch for opportunities to assist elderly persons—their own relatives or others.

5. Work on the Community Book can be continued with the accounts of the care given to old persons. All the community institutions doing this sort of work can be grouped under one heading, thus:

Aged persons in (name of community) are helped by:
County Outdoor Relief (old-age pensions)
Home for the Aged
Presbyterian Home for Aged
Family Welfare Society

[1] Use Pectin to insure results and use the recipes that accompany each bottle.

6. Scenes from the Home for the Aged can be drawn for the moving picture.

Planning for the Next Session

Plan for report of committee on children.

I. In homes and orphanages.

II. Themselves—list of benefits from community.

The teacher may say:

Some people are helpless because they are old, and others need help because they are too young to take care of themselves. What provision does our community make for orphans and children whose parents are ill or for some other reason unable to make a home for them? What about half-orphans, where the father or mother has to go out to work during the day and cannot leave the children alone at home?

What is our church doing to help such children? What can the juniors do to help them?

The president of the local missionary society can be invited to explain to the juniors about the work which the church is doing for children. The committee may be helped beforehand to formulate questions which they should like to hear answered. Or if there is a Children's Home or a day nursery in the community, a representative may be invited to talk with the juniors. If children from the Home are in the class, the teacher can accept the situation in a matter-of-fact manner; suggest that one of them be made the chairman of Committee No. —, or that they may write the report and present it to the class. A teacher who had to deal with such a situation was careful always to refer to the children as "Miss Somer's [the superintendent's] little girl," or "one of Miss Somer's boys," instead of "the boys and girls from the Home," and thus spared the feelings of sensitive children.

Planning for a Worship Service

The worship group can look up references that tell of Jesus healing sick children, and prepare to tell the stories to the class. Suggested references are Luke 8. 41-42 and 49-56, the healing of Jairus' daughter, and John 4. 46-53, the healing of the nobleman's son. The group, with the help of the teacher, may work out an

original story about a child who received a special kindness from Jesus and grew up to help spread the new religion.

They may also look up the following for use in the session:

Mark 10. 13-16—To whom does the kingdom of heaven belong?

Luke 9. 46-48—Who is greatest in the kingdom of heaven?

RECREATION PERIOD

Continue dramatization or have half-hour of games.

Session Five

HOW OUR COMMUNITY SHOWS FRIENDSHIP TO CHILDREN

Desired Outcome

An understanding of the way friendly people in the community take care of children. Finding ways in which children can help one another.

To the Teacher

It is difficult to realize all the changes that the nineteenth century brought in the attitude toward childhood. But the fact that these changes were made so rapidly—speaking comparatively—and accepted so completely shows that the ground had been made ready for them. The high importance given to childhood in the teachings of Jesus, strongly influenced and colored by the traditions of the Hebrew religion, had prepared the minds of people in Christian lands for an attitude of increased responsibility toward children and youth, so that the new ideas quickly took root and blossomed into active practice.

From the first century of the Christian era, however, the followers of Jesus set an example to the world in their care of children. As a bit of symbolism, the baptismal fonts were set in the middle of the early churches, to show that the nurture of the child was central in the aims of the Christian religion.

Suggested Procedure

BEFORE THE SESSION

Continue the activities under way. Children and groups should

have work to do as soon as they arrive. New scenes will need to be added from the reports of last session. A new chapter may be added to the Community Book from the last reports, or new illustrations may be drawn or chosen from magazine illustrations or available prints. The group who are making gifts for sick children may want to enlist the help of the committee who finished reports last session. Routine matters like arranging the supply table should be attended to. The group that plans to make jelly or cookies will wish to check on supplies and to get things in readiness in the church kitchen.

ASSEMBLY

Call the group to Assembly with music.

Reading: Mark 10. 13-16.

Hymn: "This Is My Father's World."

Reports on the care of Jesus for others.

The children on the worship committee can tell the stories which they have prepared: Luke 8. 41-42 and 49-56, the healing of Jairus' daughter; and John 4. 46-53, the healing of the nobleman's son; also an original story about a child who received a special kindness from Jesus and grew up to help spread the news of the coming of the kingdom of heaven.

Hymn Study: Led by teacher or one of the advisers. "Where Cross the Crowded Ways of Life" (page 57, stanzas 1, 4, 5).

The hymn we shall study to-day should be sung as a prayer. As we read the hymn together let us try to get a picture of the minister who wrote it. The words of the hymn came to him as he went about his work in the city. We can see him going along crowded streets and seeing other people, men and women hurrying to work, usually walking alone and speaking to no one, since all are strangers. Perhaps he goes down a street in a manufacturing section where only poor people live. He sees aged people or cripples on the streets selling shoe-strings or pencils. He sees dirty and ragged children playing in the streets, dodging trucks and horses. He hears many languages spoken and sees people of different races. As the minister walks through the streets and meets these people he realizes that although many of them enjoy lives full of happiness, many others are ill or hungry or far too

old to be still working to make a living. He wishes that he might help all whom he sees. Then he thinks of stories he has read about Jesus as he took walks through city streets. He remembers that Jesus went about doing good, and that he tried to teach men to care for all who were ill or in want so that everyone might be happy. He thinks that men of to-day do not always follow Jesus' teachings, and so there are many who suffer. Then the words of this prayer came to him. Thoughtful people who live in large and crowded cities often feel exactly as did Doctor North. Shall we read the first stanza together? "Ways" means "streets." The first stanza makes us think of a large city. What does "race and clan" mean? What is "selfish strife"? Who is the "Son of man"? How do we know what his voice would say if we could hear it? The fourth stanza is a prayer that the love of Jesus may be present in all hearts. The fifth stanza tells what will happen when Jesus' love is present in the hearts of all. What are some of the things which will happen then? Notice the words the author uses to describe the kingdom of heaven about which we have been learning every day.

Have music for hymn played softly. Sing through once.

Prayer: Our Father, we thank thee for Jesus, who loved all men and women and boys and girls. We thank thee for the love of all those who are friendly to boys and girls who do not have fathers and mothers. We thank thee for a friendly community which provides schools and playgrounds and hospitals for boys and girls. Help us to be kind to all children and to do our part in our friendly community. Amen.

Offering: For special purpose or regular one.

Story: "Watchers in the Night," story 3, *The City Where Everyone Helped.* Or tell a story about a local institution, or the following:

Once upon a time, many years ago, two little girls found themselves without a home and without anyone to look after them. Their father had died years before, and their mother had just died in a hospital. She had been trying to earn enough money to support them but it was too hard for her. So the children were left alone. They had no money and no relatives. That day a

woman from the church came to visit in the tenement house where the children had been living. She found the girls and took them home with her. She had no place to keep them, but she told her friends about them and a man raised enough money to rent a house for the children. Then he found a woman to take care of them. By the time the house was ready another family of children were left alone in the same way, so they too went to live in the house. It was not long before more than a hundred homeless children had been brought to the house, and a larger building had to be found. Of course, many of the children soon found good homes with people who wanted a boy or a girl for their very own. But every year there are many other children who are left all alone, so that there are always many boys and girls in the house. The people who belong to the church buy food and clothes for them, and pay people to keep the house and to teach them.

This is one way of taking care of children. Do you know any other way? Suppose the mother of those little girls had not had to work so hard to support them; she might not have become ill. Is it better to take care of the children in an orphanage or to give the mother enough money so that she can take care of them at home? (Explain mothers' pensions. See page 27.)

The group can discuss the reports from the committee who investigated the community's expression of friendliness toward children.

The children can choose the items from the reports which will go into the Community Book or the Moving Picture.

Planning for the Next Session

Does the community do anything for children who have fathers and mothers? Let us try to imagine a city or village where there were no children at all. Some of the buildings which we have would not be needed at all in that place. Some rooms in other buildings would not be needed. What buildings and what rooms and what spaces in the parks would not be needed if there were no children? Would all the stores and shops be needed? Would all the doctors and dentists and oculists be needed? Let us try to think how our community would look if all the children were to go away.

Who is responsible for taking care of the schools and finding teachers and buying books and paper and pencils? Who buys the books for the libraries?

All the children can ask their parents or grandparents whether schools and libraries have changed since they were young. In what ways? Were there school-attendance laws in those days? School nurses? Children's rooms in the libraries?

RECREATION PERIOD

Dramatization continued. Games.

WORK PERIOD

Work on the Community Book and the Moving Picture will continue through the unit. One group may be cooking at this time (Session Four, page 48). Those who have finished investigations may join the gifts committee or choose other activities listed below.

1. The boys and girls may prepare gifts for a day nursery or a Children's Home, or for small children in homes in the community where the income is low.

a. Large building blocks are always favorite playthings among young children. Perhaps a builder or carpenter can supply left-over pieces of wood of different sizes and shapes, or these may be obtained from the manual training department of the public schools. They should be sandpapered until they are quite smooth so that there will be no danger of injury from splinters.

b. Scrapbooks with bright-colored pictures can be made of tough wrapping paper with covers of wall paper or shade cloth. Paste strips of cloth along the inner border of each page, and punch holes through both paper and cloth for rings or ribbons to hold the pages together.

Other suggestions for gifts will be found on pages 39 and 40.

If a visit to a local institution is not practicable, the gifts can be sent to a denominational institution, or given to small children in the community who have few playthings.

2. One group can plan a visit to a day nursery or Children's Home. They can take the playthings they have made or repaired, or a gift of fruit or vegetables.

3. The children can bake cookies or make gingerbread dolls or pectin jelly for the children in a day nursery or for a family of small children where the income is small.

4. Individual boys or girls in the class can invite a boy or a girl

from the Children's Home or from a family where the income is small to spend a week-end with them, and can share special trips and treats with the guest.

5. An older girl or two girls together can "adopt" for a week a little "sister" or "brother" from a day nursery or from a home where the income is too small to allow for treats for the children. The "big sister" will take entire care of the child during the week, so far as possible.

6. The group can plan a party for small children.

7. The new hymn, "Where Cross the Crowded Ways of Life," may be sung for closing.

Session Six

GIVING EVERY CHILD A CHANCE

Desired Outcome

An understanding of how schools and libraries and other community agencies can be used to bring in the kingdom of heaven, how they express the community's friendliness and protection toward children.

To the Teacher

The teaching of Jesus in regard to the value of personality is at the base of our system of general education. The first public schools in this country were started in order that the children might learn to read the Bible and so build up strong Christian character.

Rolvaag's books, *Giants in the Earth* and *Peder Victorious*, show how the school developed out of the community life in a pioneer settlement in the Northwest, and also show how important a place the school filled in the social life of the people. Eggleston's *Hoosier Schoolmaster* and *The Graysons* give a picture of a like situation in pioneer Indiana.

School attendance laws for children are necessarily tied up with questions relating to child labor. In spite of all the efforts that have been made, our country is not yet free from this blot. The ideal is expressed in the children's charter set up by the White

House Conference on children: "For every child protection against labor that stunts growth, either physical or mental, that limits education, that deprives children of the right of comradeship, of play and of joy."

The teacher should be informed concerning the changes in the child-labor situation due to the N. R. A. codes. She should also know of progress in the ratification of the child-labor amendment and be able to tell the children about it.

BEFORE THE SESSION

The committee to report may arrange any exhibits which they have collected. Others may work on their activities or read stories from books on table. These books, if secured from a public library, give the boys and girls a chance to enjoy a community service free to all.

Suggested Procedure

ASSEMBLY

Suggestions for Worship Service (which may be used when desired).

Hymn: "We Thank Thee, O Our Father."

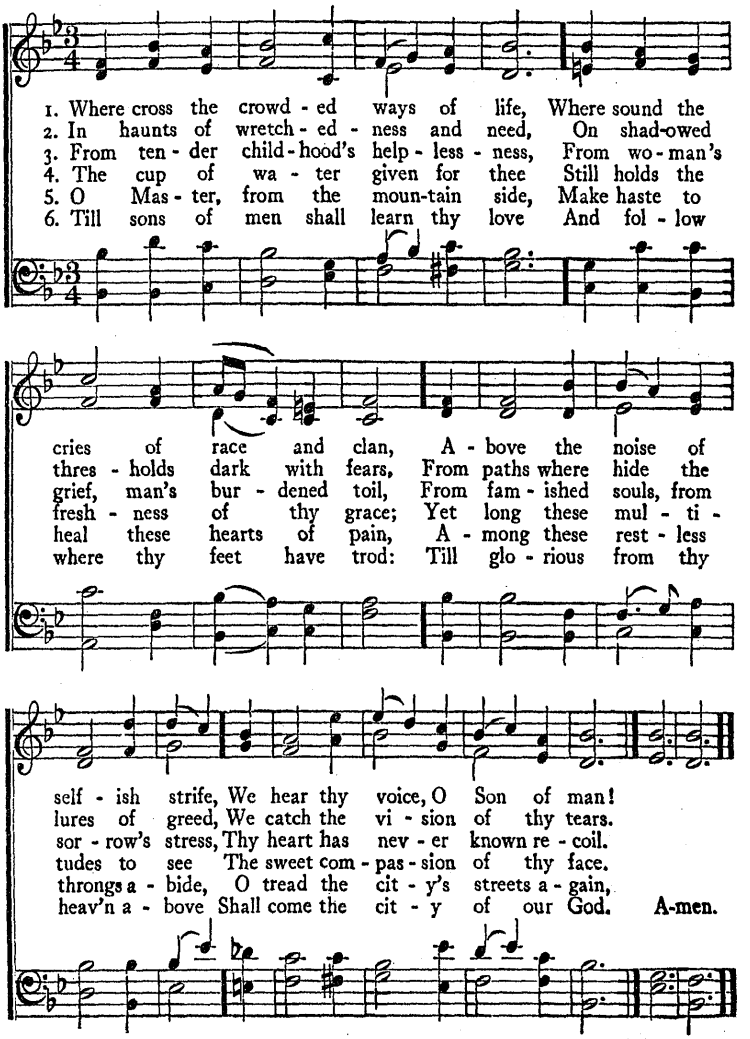
Discussion

When families lived far away from others, who taught the children? Why did the parents usually try to support a school where a number of children could attend together?

A hundred years ago, in many parts of our country, only the people who had children in the school paid anything to the teacher. Some children did not go to school, so their parents paid nothing, and the people who had no children paid nothing. Nowadays everybody in the community has to pay taxes in some way or other to help support the schools. Which plan do you think is better? Why? What difference would it make if many children did not go to school at all? Does learning to read and write always make children more useful in the community and more helpful to one another? Do all the books we read teach us something worth while?

It costs our parents and the other people in the community a

great deal of money and effort to keep the schools going. How can the boys and girls help to make the schools worth what they cost? We help when we do our work well, and take care of our books and supplies, and keep the school rules. How can we help to make the schools worth while to other boys and girls? Suppose

FRANK MASON NORTH LUDWIG VAN BEETHOVEN

some child is teased or slighted or made fun of, so that he or she is too unhappy to study and do good work, are the other children helping to make the schools worth while to that child?

It is hard for some children even to learn to read. Is it worth while to help such children to get their lessons? Look up Matthew 25. 40. What did Jesus mean by the "least of these"? Even the children who cannot learn easily, or who are strangers, or poorly dressed, or unpopular?

Compose a prayer thanking God for public schools, and for the opportunities which they give boys and girls to be helpful to one another.

Hymn: "Where Cross the Crowded Ways of Life."

Report of Committee

The children can report on what they have found out about the schools and libraries in the community. How do the schools differ from the schools which their parents attended? from those which their grandparents attended?

Lead the children to see that the community does a great deal for all its children.

Story: "An Outdoor Post Office," Story 4 of *The City Where Everyone Helped.*

RECREATION PERIOD

See games, page 13, and directions, page 29. If there is a public park near by, the recreation period may be held there for this day so that the children may appreciate the provision for their welfare and happiness.

WORK PERIOD

(*a*) Continue activities under way.

(*b*) Some groups may wish to take their gifts of jelly or cookies to the old people or the day nursery.

(*c*) The teacher may discuss the following suggestions with those who are not busy and help them plan new work.

1. Make a list of rules to observe in handling school and library books, and other school supplies, such as crayons, pencils, drawing paper, and so on.

2. Are the hymn books, Bibles, and other books used in the vacation school in good condition? If not, the class can mend the bindings with mending tissue, or adhesive cloth. Pages can be cleaned with art gum and mended with transparent adhesive tape. (Illustrated pamphlets giving instructions in book repairing will be sent free by some dealers in library supplies and equipment.) Some of the committee may visit the library to get information about the best ways of caring for and repairing books.

3. Is there a convenient place for keeping the books, where they will be protected from dust? The class may make bookshelves or a small cabinet for the junior department, for keeping books and supplies.

Planning for the Next Session

In what different ways can the people in a community work together? Are there ways of working together that everyone in the community shares in doing? (Public schools, supported by taxation.) Are there ways of working together in which only the persons who pay their share can take part? (Local telephone systems, etc.) Are there ways of working together where everyone can share the benefits, and yet only a part of the people take the responsibility, in order to help all the others? (Churches, church hospitals, settlements.)

One group might go on an observation tour to discover the condition of streets, highways, alleys, vacant lots.

Let each child in the class make a list, or be prepared to make a list, of all the kinds of work that are being carried on for the common good, and of the different things that are being used for the common good.

Let some of the group look up the following references and be prepared to tell the story of Nehemiah 1; 2. 1-18; 5. 1-13; 9; 12. 43. An adviser will need to help them choose details for the story.

(*a*) The suggestions for activities for the remaining sessions is purposely limited. The Community Book and the Moving Picture continue to provide work for those who wish to help with them. If the gift committee formed at the close of the first report have started the kindergarten doll house, helping with that

will interest other children whose committees have already completed their work. Suggestions for other gifts will call for more workers. Some plans must be made for delivering gifts. This may be undertaken by those who have finished their other activities. There should be no sense of hurry, of too much attempted, and of no time to reflect on the *purpose* of activities and to evaluate completed activities. Activities in themselves may be as poor method in teaching religion as stories ever were if they are hurriedly and thoughtlessly used. Let the group attempt only those tasks which it can do well, finish satisfactorily, and evaluate thoughtfully.

SESSION SEVEN

SHARING RESPONSIBILITY FOR THE COMMON GOOD

Desired Outcome

An understanding of the place of the Golden Rule in planning for the kingdom of heaven; of how all members of the community, including the juniors, share responsibility for the common good.

To the Teacher

A ten-year-old boy made his contribution to the church school with great reluctance. He explained that he thought the money all went into the pockets of the superintendent, who was a considerably wealthier man than the boy's father.

In a rural district during a difficult period a meeting was held in the schoolhouse to consider ways and means of balancing the budget. Several valuable school activities had to be omitted or reduced. When the meeting broke up, the members of the board found that the school children had wasted a number of boxes of crayon and rolls of paper toweling, which they had used in "decorating" the automobiles parked outside the building. The children were quite astonished to learn that their habitual lavishness with school supplies was one reason why the school activities had to be curtailed.

Children can be taught to look upon public or group property

from the standpoint of stewardship for the common good, with the Golden Rule as the guide to conduct.

SUGGESTED PROCEDURE

BEFORE THE SESSION

The various committees may start arranging an exhibit for closing day which will show the results of their work.

ASSEMBLY

Suggestions for Worship Service

Opening sentence (in unison):

Except the Lord build the house, they labor in vain that build it: except the Lord keep the city, the watchman waketh but in vain.

Hymn: "The Fathers Built This City."

Reports on the story of Nehemiah. The ideas suggested by the following questions can be developed.

What did the people who worked with Nehemiah learn about living together while they were rebuilding the walls? What new plans did they adopt? As they worked together they began to feel more kindly one toward another, until at last they realized that they could not make Jerusalem a happy city simply by rebuilding the walls; they must rebuild their friendships and they must make the city strong by being honest and just toward one another.

So the people who had taken away the houses and lands of the poor gave back to the rightful owners all that they had taken away from them.

Prayer: Lord's Prayer, in unison.

Reports

The children can give the answers they have found to the questions on page 59. If they have written lists, these can be compared, and discussed. Some items may be eliminated, and others added. The lists can be combined, each item being written once on the board by the teacher or one of the children. It would be interesting to find how many children had placed each item on their lists, and which item was noted by the largest number.

The discussion may suggest a walk out of doors, during which each child will take pencil and paper and make a note of everything he sees which is used for the common good. The older and more advanced children will help the younger ones in making their lists.

The items on the list will depend on the location of the school and on whether it is in a city, a village, or a strictly rural community. The following list, while necessarily incomplete, suggests some of the items which may be included:

- highways
- roads
- lanes
- paved streets
- alleys
- sidewalks
- bridges
- culverts
- fences and railings on highway
- traffic signs
- traffic lights
- street lights
- wharfs and docks
- school building
- public library
- hospital
- public museum
- city hall
- court house
- post office
- police station
- fire station
- community power station
- telephone building
- waterworks building
- reservoir
- church
- settlement house
- mission
- park
- playground
- public beach
- drinking fountain
- mail boxes (for mailing letters and packages)
- receptacles for litter

Property of community co-operative clubs, such as grain elevators, machinery, and so on, can be included.

Inclusion of various items may be questioned and discussed. Should everyone help to keep up roads, highways? Why?

How can we practice the Golden Rule in the use of streets and highways? What about "hitching" to passing trucks and cars? What about keeping traffic rules? Are the streets in [name of community] kept clean or are they littered with paper and trash? Are the alleys clean?

How can we practice the Golden Rule when we go to the park for a picnic? What about sharing public kitchens, fireplaces, and so on? How should we leave them? What shall we do with paper napkins, paper plates, newspapers, tin cans, and similar waste? What about camp fires that we make to heat our food when we go to the woods? What about wild flowers, and flowering shrubs and trees growing by the roadside or in the forest

reserve? What about flowers and fruit trees on land that belongs to other people?

Story: "The Book of Helpful Friends," Story 5 of *The City Where Everyone Helped.*

WORK PERIOD

1. The group who investigated can report on conditions of streets, highways, alleys, vacant lots, and so on, in neighborhood. If necessary, they can organize clean-up squads to remove trash and litter.

2. A reel for the Moving Picture can be made of children putting trash into boxes or incinerators. A record of a similar activity may be put into the Community Book.

Planning for the Next Session

1. Ask one or two committees to read Stories 6 and 7 of *The City Where Everyone Helped* and be ready to report on them.

2. Ask each child to think why the church is an important institution in the community. In how many ways does it show the friendly spirit?

Planning for the Next Worship Service

The group who are planning the worship services can call on the minister and ask permission to use the church auditorium for the worship service for the following session. They may use some of the following in planning a service:

Psalm 84; Luke 2. 40-52.

"The Fathers Built This City."

SESSION EIGHT

WHAT IS A CHURCH?

Desired Outcome

An appreciation of what a church should stand for in the community. The forming of an ideal for their own church and an understanding of what juniors may do to bring about that ideal.

To the Teacher

The great majority of educational and charitable organizations in this country had their origin in a church or in the efforts of persons inspired by religious motives. Some of these have been taken over by the general community or by the state. It may be interesting to look up the story of the founding of such organizations within the community. What part is the church taking now in the care of the sick, of the aged, of helpless children? What organizations are under the care of churches? What contributions do classes in the church school make toward charitable purposes?

Even more important to the community is the work of the church in setting standards of conduct and holding them constantly before the people. The essence of the teachings of Jesus has become a part of the thinking of most persons, so that even though they do not identify themselves with any particular church organization their conduct is affected at least to a certain extent by the principles of the Christian religion.

Suggested Procedure

BEFORE THE SESSION

If the children have been using the auditorium without formality, they may be taken all around it by the teacher, so that they can observe the organ, the choir loft, the pulpit, the altar, the baptismal font or baptistry, and so on. If there are carvings or stained-glass windows, the pictures and the symbolism can be explained. The teacher should consult library sources on symbolism in the church. If there are no such sources available, she may get needed facts from the following:

The church is a building planned to help people to worship God. It is full of symbols which remind people of God, Jesus, hope of peace and happiness, purity and love. By symbols we mean figures, pictures, images, arrangement of furniture, colors, which are "signs" or which stand for certain ideas. We use symbols every day. Letters combined into words are symbols. They stand for ideas. A salute is a symbol, a "sign" of respect to an officer or flag. The Red Cross is a symbol, standing for the work

of a society to help the needy. The flag is a symbol of our country.

One of the earliest Christian symbols used was the cross. The early Christians in times of persecution used to make the sign of the cross to identify themselves to each other. The cross was first used publicly to mean Christian when the emperor Constantine placed it on his army's banners to indicate to all that he was following Christ. There are many kinds of cross—the Latin, the Greek, the Maltese. You may find pictures of some of them in Webster's Dictionary. Each change in form meant a new idea (symbol) to the people who drew the cross.

Certain aspects of the architecture of churches are symbols. A single spire is the symbol of the One True God. A tower on a church is a symbol of God as our strength and refuge. The pointed windows are signs of spiritual aspiration. The interior of some churches is constructed in the form of a cross. The body is the stem, the transepts are the arms, and the chancel is the head.

In many churches there is a center aisle leading to the altar. The aisle is a symbol of the Way of Life, that is, the Christian way of living, following a pathway to God, whose symbol is the altar.

The section of the church where the altar is placed is the chancel. It is elevated above the nave, the place where the people sit.

In stained-glass windows particularly we find many other symbols.

There are symbols signifying God—the hand is one, sometimes three fingers are extended in blessing. The symbol for "Jesus" is the monogram IHS, the letters being the first three of the Greek word for "Jesus," or the Latin *Iesus Hominum Salvator*—"Jesus, Saviour of Men." The star refers to the birth of Christ, the sun stands for his righteousness. Triangles stand for the Trinity. The anchor is a variation of the cross—meaning hope. Crown means victory. The vine sometimes means the church, and sometimes stands for Christ. Sprays of wheat mean bread of life; the palm, rejoicing; angels are symbols for messengers of God; the open book is the Bible.

ASSEMBLY

Suggestions for Worship Service

Read in unison Psalm 84.
Story: "When Jesus Was Twelve," Luke 2. 40-52.
Hymn: "The Fathers Built This City."

Discussion

What are some of the kinds of work which our church does in the community?

Hospitals, children's homes, homes for the aged may be mentioned. The teacher may discuss the founding of some local institution, showing how a church or a group of religious persons started the work for the benefit of others.

Do people of the church help with local charities and welfare movements? Why do people do work of that kind? Where do we get many of our ideas about the need of caring for the poor and sick? What do we call people who are working to bring in the kingdom of heaven? Have reports on the Stories 6 and 7 in *The City Where Everyone Helped.* List the things which may be discovered about the church in those stories. Mention trip around building. Of what use is our church building? What are some of the things about our church which make it a good place in which to worship God? What are some of the ways in which we can worship God at church? Talk about behavior, caring for furnishings, being reverent, trying to learn ways of being kind, honest and brave, praising God in song and prayer.

Hymn: "Father in Heaven, Who Lovest All," stanzas 1, 5, 6.

RECREATION PERIOD

Continue practice on dramatization or making of scenery. Half of the time may be spent playing games chosen from list on page 13 or others.

WORK PERIOD

Continue general activities. Choose from these special activities:

1. If the church lawn or the flower beds on the church grounds

need attention, the class may ask permission from the pastor to mow the lawn or weed and water the flower beds.

2. All the activities strictly belonging to Unit I should be brought to an end with the close of the work of the unit. If any groups of children are expecting to make trips or visits to present the gifts which they have prepared, all plans for these trips should be completed now.

Planning for the Next Session

1. A committee can be appointed to find answers to these questions: How is the church supported? Who paid for the building? Who bought the hymn books and the furniture? Who buys the coal to heat the church in winter? Who pays the electric-light bill? Who buys the supplies for the church school? Who pays to have the building and the grounds kept clean and in good repair? How can the juniors help?

2. If there is an especially beautiful church in the community, the class can plan to visit it on the next day. Arrangements should be made through the pastor of the church where the school is held.

Session Nine

SHARING RESPONSIBILITY IN THE CHURCH

Desired Outcome

An appreciation of each individual's responsibility to the church. An idea of what juniors may do to fulfill that responsibility.

To the Teacher

It would be extremely helpful if the pastor of the church could visit the juniors and explain the organization of the church, the duties of the various church officers, and the aims of the church societies, clubs, and guilds. How is the budget made up? What are benevolences? Some definite items, such as the cost of church-school supplies or of coal or of lighting, may help the children to understand the need of careful buying and economy in the use of supplies.

If the minister cannot come, some adult who serves the church in an official capacity may be able to give the information to the children. In any case, the teacher will be prepared to present the information.

Such questions as these can be considered: cost of erecting the building; keeping buildings and grounds in good condition; buying furniture, carpets, hymn books, Bibles, and so on; keeping building clean; paying for heat and light; paying for music, organist, choir, church-school supplies, and the like; work done by volunteer helpers.

Suggested Procedure

BEFORE THE SESSION

Each committee will continue the arrangement of its exhibit for use in the final session.

ASSEMBLY

Suggestions for Worship Service

Opening sentence (in unison), Psalm 122. 1: "I was glad when they said unto me, Let us go into the house of the Lord."

What do we mean when we speak of the church? Do we mean the building where we come to worship? Do we mean the people who belong to the church which we attend? Do we mean the people who belong to our own denomination?

Let us try to think of all the people who from the beginning have tried to follow Jesus and have worked together to bring in the kingdom of heaven. Let us think of them in every century all around the world meeting in groups here and there; some in great, beautiful buildings and some in plain rooms or out of doors; worshiping God and lifting their hands in prayer to him. Let us think of them in every land showing love to those around them, in order that they too may learn to love the Heavenly Father.

Let us thank God for the church, and while we sing these words let us think not only of our own church but of the great church which includes everyone who is trying to follow Jesus.

(Play the air of "For the Beauty of the Earth" and let the children sing as a prayer hymn the words of this stanza:)

"For thy church which evermore
Lifteth holy hands above,
Offering up on every shore
Her pure sacrifice of love;
Lord of all, to thee we raise
This our hymn of grateful praise."

Report of Committee

The group appointed can make their report on the ways in which the expenses of the church are met. The pastor or some other grown person who is interested in the church finances can answer questions and help the children to realize that the support of the church is a co-operative adventure in which the children can share both by making contributions and by being careful with church property and equipment.

Loyalty to the organization and a spirit of loving helpfulness can be worth more to the church even from a material standpoint than gifts of money. The story of the poor widow (Mark 12. 41-44) can be used in this connection.

The question of how to help build up the membership can be discussed. What about bringing friends to the church school? Are there children in the community who are not connected with any church organization, or who do not attend church even though they have a nominal connection? If we bring boys or girls to the church school with us, how shall we treat them during the rest of the week? If we visit other churches with friends, how shall we conduct ourselves? How can we best show our respect for our own church, and our loyalty to it?

Talk by pastor or church officer. Questions and discussion by group.

Story: "Kingdom-of-Heaven People," Story 8 of *The City Where Everyone Helped.*

Planning for the Next Session

Each child can bring answers to this question: What can I do to help to make our community more like the kingdom of heaven which Jesus wished to bring to the world?

Discuss plans for closing the work of the two weeks. If the

dramatization is to be given for another group, appoint necessary committees to make arrangements. A committee will need to arrange the assembly room for the seating of guests and to act as ushers. The chairman of each investigation group will be a member of the exhibit committee who will display all exhibits worked out during the unit. A properties committee may be necessary to borrow or buy articles needed in the play. They will take responsibility for the safe care and return of such articles. Other needs will call for other committees.

RECREATION PERIOD

Play games or finish practice on dramatization and all work on scenery or costumes.

WORK PERIOD

Continue activities under way. This will be the final Work Period, so take time enough to finish all activities.

Session Ten

HELPING TO BRING IN THE KINGDOM OF HEAVEN

Desired Outcomes

The ability to summarize the results of the study into an idea of the ideal community, the kingdom of heaven. The ability to see the juniors' relationship to such a community.

To the Teacher

In a three weeks' school all group activities which are strictly connected with Unit One should be finished before the work of Unit Two is begun. This does not apply to individual activities which are being carried on independently, or to group activities which are connected with the closing-day program.

Pledge of Loyalty

Thousands of years ago in ancient Athens the young men of the ruling classes were obliged to swear to a civic oath, which read as follows:

"We will never bring disgrace to our city by any act of dishonesty or cowardice, nor ever desert our suffering comrades in the ranks. We will fight for the ideals and sacred things of the city, both alone and with many; we will revere and obey the city's laws and do our best to incite a like respect and reverence in those above us who are prone to annul them or set them at naught; we will strive unceasingly to quicken the public's sense of civic duty. Thus, in all these ways, we will transmit this city greater, better, and more beautiful than it was transmitted to us."

Suggested Procedure

BEFORE THE SESSION

If the school is closing with this session, the group may all work on arrangements for the closing program which will follow the recreation period. In a three weeks' school, the second part of the session may be used for the dramatization.

ASSEMBLY

Suggestions for Worship Service

Hymn: "The Fathers Built This City."

Read Matthew 25. 35-40.

In the verses which we read, Jesus tells us about the sort of persons who are ready for the kingdom of heaven. What did these people do that made them different from the others?

Now we see that these people did not realize that they were preparing themselves to belong to the kingdom of heaven. They did not realize what good deeds they were doing. They did what was right simply because it was right.

Once upon a time there was a city where every year many little children died because they could not get clean milk to drink. A good man learned about this situation and spent many years and a great deal of money to make the rest of the people understand what was happening. At last through his efforts laws were passed that made it necessary for all the milk that was sold in that city to be clean and pure. Now, suppose this man should meet a great number of little children who would say to him, "You saved our lives!" He would answer: "How can that be? I never saw any of you before!" But he had saved their lives, even though he had never seen the children.

When we do our duty, we may be doing good to people whom we do not know. But if we do wrong, we may harm people whom we do not know. Suppose we are careless about coughing and sneezing when we have a cold. We may make some other person very ill. If we pay too little for the things that we buy or for the work which others do for us, some children whom we have never seen may go hungry.

So, if we really want to help to bring the kingdom of heaven into the world, we must try to be just and fair always, and to be as considerate of people whom we do not know as of those whom we meet every day.

Prayer: Our Father, help us always to do right. Help us not to harm others by carelessness or selfishness. Help us to remember that all the people in the world belong to thee; and that we can best serve thee by being thoughtful of one another. Give us wisdom to do the things that will make the world better for every other person, so that we may have a place in the kingdom of heaven. Amen.

Hymn: "Where Cross the Crowded Ways of Life."

Discussion and Activities

In answering the question on page 69 the following discussion may be used:

What can juniors do to make the community more healthful? What can we do to help make it free from accidents of all sorts? What can we do to make it a kind place, where helpless people are given care? What can we do to make it a friendly place? What about sharing good times with children who are strange in the community, or not so well dressed as the others, or who speak a different language or have different customs?

What can we do to make it a place where people can trust one another? What about being careful with things that do not belong to us, and returning promptly things that are borrowed? What about being honest when trading stamps and other things with children who are younger or less experienced than we are? What about leaving our neighbors' milk bottles alone, and keeping away

from our neighbors' fruit trees and flower gardens and melon patches?

What about being fair to the people who work for us, or sell things to us? What about always wanting special favors, such as asking the grocer to deliver orders just before closing time?

If questions arise concerning merchants and others in public service who are not honest, try to help the juniors plan a Christian way to meet that problem.

View the exhibits and talk about the results of the study. List the ways in which your community is like the kingdom of heaven. What things have we discovered which will make it more like the kingdom of heaven? What can we do about them?

Let the class work out a pledge, on the order of the Athenian oath, taking up each of these points one at a time, and including any others which they decide upon.

Some child who does good lettering can copy the pledge on a large card which can be attached to the bulletin board or hung on the wall.

Finish all chosen activities, Moving Picture, Community Book, or others which relate to this unit.

RECREATION PERIOD

The dramatization may be given for the last time. Other groups from the school may be invited to see it. Or, if the school closes with this session and guests have been invited, one committee may greet the guests and explain the exhibits while the others are busy getting ready for the play. The guests should not be kept waiting more than ten minutes before the play begins.

THE CITY WHERE EVERYONE HELPED

STORY ONE

THE STRANGE NIGHT

The Newton family always had dinner earlier on Friday than on the other days of the week. Friday evening was likely to be a very pleasant evening for them. On most week-day evenings David and Harriet had home work to do, but on Friday evening the entire family, including Grandfather Porter, enjoyed a good time together, playing games and telling stories.

Now, it happened that March 10, 1933, came on Friday, so on that day dinner was over ten minutes before six.

It was fortunate for the Newtons that they had dinner early. Many families in Long Beach had no dinner at all that evening, for a very surprising reason.

Although it was so early, Mr. Newton turned on the electric lights before he sat down to read his paper. There was a gray fog drifting in from the sea, and clouds were forming in big dark loops across the sky.

But things looked cheerful enough inside the house. The gas grate was burning brightly near the wide entrance between the living room and the dining room. Mrs. Newton and Harriet were clearing the table. David was on the back porch, locking the doors and the screened windows for the night.

All at once, without a bit of warning, something astonishing happened. The house began to sway from north to south as if it were in a big swing. Then suddenly the motion became violent. The house shook back and forth and up and down all at the same time, in short, sharp jerks. There was a sound of china and glass crashing, pictures fell from walls, and the heavy, old-fashioned piano began to slide across the living-room floor.

The lights flickered and went out. The gas grate fell over on its face, but nobody noticed it.

Ethel ran screaming to her father, who picked her up with one hand and with the other pulled Harriet into the center of the room, away from the falling pictures and vases. Mrs. Newton ran through the kitchen to look for David, who came stumbling in through the dark just as his mother reached the door.

In a moment the shaking stopped and the lights flashed on again.

"Someone's on duty at the plant," Mr. Newton said. He was

an electrician. "I'd better report right away. They'll be needing everybody."

"Daddy, don't go!" Ethel cried. "Stay with us!"

Mrs. Newton was already sweeping up the glass from the floor, and Grandfather Porter was lifting the rest of the pictures from the wall and laying them carefully face down, on the rug. Mr. Newton stooped to lift the gas grate. He turned the knob that shut off the gas, and hurried to the range in the kitchen, and turned off the gas there too.

"We might have been asphyxiated!" Mrs. Newton gasped.

"There was no odor of gas," Mr. Newton answered. "It must have been turned off at the main as soon as the earthquake began. Somebody did some quick thinking!"

There was a sound like a rushing wind, and the earth began to shake again. This time the tremor did not last so long. As soon as it stopped the telephone bell rang. Mr. Newton answered it.

"I must go on duty," he said. "Grandfather, I'll have to leave the family with you. You'd all better get out of town as soon as possible. Take extra clothes and plenty of bedding and some food. It may be hard to get supplies for a day or two."

The children looked pretty sober as their father's car went down the driveway. But Mrs. Newton was calm.

"We have nothing to fear," she said. "No matter what happens, we must remember that God is near us always. Now let's be all ready by the time grandfather gets his car out of the garage."

Harriet put on her heavy coat and dressed Ethel for the cold drive. Mrs. Newton packed some bags with clothes, and rolled up blankets and steamer rugs. David found a grocery carton and put bread and milk and oranges into it. He unhooked the bird cage with sleepy Chiquito in it. Then they all picked up bags and bundles and went out into the street.

Mr. Newton had left his car in the driveway, so he had been able to go right away. But grandfather's car was in the garage and the driveway in front of the garage was blocked by a pile of bricks that had fallen from the fireplace and chimney of the house next door, so he had a good bit to do before he could get the car out. The children waited and shivered.

It looked pretty scary outdoors. The fog had settled in, thick and black; the sky was covered with layers of clouds, stretched from north to south like strings of mammoth beads. There was a ring around the moon. Across the street a house had fallen off the foundation, and another house was twisted around as though a giant had been spinning it like a top. Cars were passing in a steady stream, some going one way and some the other.

"Why are so many people going south?" David wondered.

"I suppose they are going to get their friends," Harriet said. "Oh, mother, what will Jane and Patsy do? They haven't any car and their father's away, and Patsy is sick!"

Mrs. Newton had just come from a last trip into the house.

"We can squeeze them in with us," David said. "Ethel can sit on my lap. Let's call them, mother!"

"I'll run across the street and get them," Mrs. Newton answered. "Wait here quietly until I get back or grandfather comes!"

But some other neighbor had already taken Mrs. Barclay and Jane and Patsy out of town, so Mrs. Newton came back alone. By this time grandfather had cleared the way, and in a few minutes more the family had crowded themselves and their luggage into the automobile, Harriet on the front seat, and Mrs. Newton with Ethel and David and Chiquito in the back.

Up and down the street men were calling, "Get to high ground! Tidal wave coming!"

"Oh, granddaddy, let's get away quick!" cried Harriet.

"We're on a bluff thirty feet high," grandfather reminded her, "and a half mile from the ocean, up hill all the way. I've seen high waves, but never one that could come so far as that!"

He carefully guided the car into a place in the long, crowded procession of automobiles going north. On both sides of the street were houses that looked like piles of jackstraws, heaps of brick that had been stores, automobiles almost buried under fallen masonry. Some of the buildings looked as though they had been cut with a knife, like loaf cake. The soft white reflector globes that had covered the street lights were lying in pieces at every corner. But the lights were still shining.

"I wish daddy was with us," Harriet said.

"Daddy's helping to keep the streets lighted," Mrs. Newton reminded her. "Suppose the city were in darkness, with all these cars going in all directions in this heavy fog! Wouldn't that be terrible?"

"I'm asking God to take care of daddy," Ethel said.

"Ethel is right," Mrs. Newton said. "We all must ask God to take care of daddy. We're glad daddy was too brave to run away when he could stay and help the other people."

The fog seemed to get darker all the time. The streets were slippery with water from the broken water mains. In some places heaps of brick and stucco blocked the way.

The long lines of cars went ahead slowly and carefully. Here and there were groups of men swinging flashlights and directing the traffic away from the dangerous places.

"All these men are helping too," David said.

People were making camp fires on vacant lots. Out past Signal Hill the fields were dotted with fires, each with a ring of shivering refugees around it.

Now there were few cars on the highway. It was very dark. Grandfather drove along slowly. The children, wrapped in blankets, went to sleep in the car.

When they woke, the early morning light was beginning to creep through the fog.

"I want to see daddy," Ethel said.

"We'll soon see daddy," her mother answered. "We're on the way home."

Story Two

FRIENDS IN NEED

Such a lonely, deserted Long Beach! So many stores and houses with walls gone or windows out! Men in uniforms stood on every corner guarding the wrecked buildings, but there were few other persons to be seen.

Although the Newtons' house looked much the same as usual, the children were reluctant to go inside. Mr. Newton evidently had not come home. His car was nowhere in sight.

"I wonder whether daddy got hurt!" David said in a trembling voice.

Ethel began to cry. "I want my daddy," she said.

Harriet too was frightened. The children all looked anxiously at their mother as though they thought she could tell them what had happened. Mrs. Newton's face was pale but she spoke bravely.

"I'll go and see if I can use the telephone," she said.

On the way to the door she stopped and put her fingers into the mail box. She drew out a ragged strip torn from the margin of a newspaper. On the strip was written, "O. K. Don't worry. Dad, Sat. a. m."

It was surprising how much brighter the sunshine seemed after they read that note.

"Daddy's all right and so are we," Mrs. Newton said. "And there evidently wasn't any tidal wave. The house really doesn't seem to be badly damaged."

Grandfather went around the building, and looked it all over carefully. Then he went inside and inspected the walls and floors.

"I believe it's safe," he reported. "This house was built honestly. It has good materials and good workmanship all the way through."

The children were surprised to find the usual number of bottles of milk on the back porch.

"Just think of the milkman going around in the dark with bricks and things falling everywhere," Harriet observed.

They were all pretty busy for a while, cleaning up the rooms. Besides the broken glass and china, there was dust all over everything. But they all lent a hand, and Chiquito sang as merrily as though there had never been an earthquake, and by noon things looked much better. By that time the children were beginning to forget their fears, although every once in a while the earth jerked and shivered and sent them running to their mother.

They had real fun getting lunch. The gas was still off, but Mrs. Newton turned the electric iron upside down and braced it on both sides with bricks. She heated soup on it, and then fried bacon and eggs.

Grandfather had been busy building a brick fireplace in the back yard. It was shaped like a box, three feet or so in length, and about half as wide. He flattened out a sheet of tin for the top, and built a brick chimney at one end.

A man came by in a small truck, selling firewood. Grandfather bought a supply; then went out and found a store that was open and brought home meat and vegetables.

"We're going to have a stew for dinner," he promised the children.

While the stew was simmering over the fireplace in a big covered kettle, they all started out to walk around the neighborhood to see what they could see.

They went first to find out what had happened to the Barclays. The house looked rather bad. The plaster had fallen from the ceiling and there was a wide crack in the outside wall. Harriet wondered whether Jane or Patsy or their mother had been hurt. There was no one near who could give them any information so they walked on, taking care to avoid dangerous places.

In some sections the streets looked just about the same as usual. Some buildings were not damaged at all, and some had only small damages that could scarcely be seen unless one looked closely and carefully. But many of the streets, particularly where there were stores and markets, looked very desolate. The store where David had gone the evening before, to buy milk for dinner, was a heap of ruins. All that block was closed and men were already at work clearing the loose bricks and broken sections of stucco from the walls of the demolished buildings and loading up the debris in big trucks. Everywhere uniformed men were on guard, watching that no one looted unprotected shelves and counters. Crews of repair men were busy on the streets, mending broken water and gas mains, and repairing telephone and telegraph wires.

The children saw still more interesting things in the park. Sol-

diers in khaki uniforms and sailors in navy blue with white caps on their heads were setting up tents. Inside the tents were cots neatly made up, with two olive drab blankets carefully folded over the foot of each cot. On the benches in front of the speaker's stand sat rows of tired-looking, sad-faced people, mostly grown-ups, some of them quite old. David and Harriet looked about eagerly but did not see anyone they knew. In an open space near by many long tables had been set up. Not far away was a cook tent, where men wearing legionnaire caps were preparing food. Outside, men and women were washing dishes in huge pans and tubs. Boy scouts were hurrying here and there.

Presently a line of refugees began to form around the end of the long tables. Slowly the people moved forward, getting plates filled with food and big cups of coffee for the grown folks and milk for the few children who were in the line. They carried the food to the picnic tables, and before long everyone was comfortably eating a hot, savory meal.

"Can't we eat here, granddad?" David asked.

"I daresay, if we joined the line, we could get our dinner here like the rest of the people. But what do you think about it, David? This food was sent by generous people in other towns and on ranches, who knew that many of the Long Beach folks would have difficulty getting anything to eat, and even if they could get food, would have no way to cook it. Do you think they had folks like us in mind?"

But David was hungry. "That stew smells awfully good," he said.

"Granddaddy's stew is just as good as this," Harriet said, loyally. "We'll go home and eat our own dinner. It isn't fair for us to eat here, when we have a good meal at home."

When they were leaving the park they passed a pile of oranges, probably ten feet high, which orange growers from the country near by had brought for the children. Two Salvation Army men stood near it, filling bags and pails for the people who needed fruit.

Mrs. Newton asked if she could buy some oranges. "Our orange man comes on Saturdays," she explained, "and of course we missed him to-day."

"These oranges are not for sale," one of the men answered, "but your children have as good a right to them as anybody else. They were sent for the children in Long Beach."

He filled the children's hands and pockets. "Can't you tie the corners of your hanky together and make a bag to hold some more, buddy?" he asked David.

Grandfather took a folded handkerchief from his pocket and

handed it to David. Presently they were on their way home, David carrying the bundle of oranges.

"Now we do look like refugees," Mrs. Newton said, laughing. "We'll have to do something to help, now that we have let these folks help us."

"Hot food and oranges and comfortable beds," said grandfather. "I've been through a good many disasters, but I never before saw people taken care of like this. It shows what can be done when people work together."

Story Three

WATCHERS IN THE NIGHT

Mr. Newton came home that evening. The children greeted him with shrieks of joy, but he was too tired to talk. He ate some of grandfather's hot stew and then went to sleep in his chair until it was time for him to go on duty again.

The children went to bed early. Mrs. Newton gave them a verse to repeat: "I will both lay me down in peace and sleep; for thou, Lord, only makest me to dwell in safety."

"Daddy and the other men are helping God to keep us safe," Ethel observed.

They slept most of the night, although they woke up several times feeling that a huge giant had taken hold of the house by the foundation and was trying to shake them out of it. There was a good deal of noise too. Sirens sounded as ambulances hurried sick or wounded people to the hospital or to the hospital tents in the park. Huge trucks rumbled by, loaded with supplies. From overhead came the constant heavy hum of airplanes, as men in the Aviation Corps swooped low over the city, watching for stray fires. Now and then a fire engine clattered along the street with horn blowing and bell clanging.

Once Harriet woke up and saw her mother in the next room, sitting close to the radio, which was turned very low. Harriet, tiptoeing out, saw that blankets and heavy wraps for everyone were placed handily near the front entrance, and Grandfather's car was parked outside, just far enough away to be clear of brick or timbers which might fall from the roof. Grandfather was in his room, evidently asleep, and breathing harshly and heavily.

"Grandfather isn't sleeping soundly. He's expecting to be called," Harriet thought. "And mother isn't sleeping at all." She went silently back to her bed and thought about it. "Suppose mother should go to sleep and a very heavy shock would come, we might get hurt or killed. But if she were awake, she could tell

us what to do. I guess that's the best way to trust God—do all you can to help him."

Early the next morning Harriet got up and looked across the street. There was still no sign of Jane or Patsy.

"I wish they'd write to us, or telephone, or something," she said. I'm afraid something's happened to them."

"In any case we couldn't get a letter from them until to-morrow," Mrs. Newton said. "Besides, the post office is wrecked and it will be very difficult to get the mail straightened out. They can't telephone; the long-distance connections are broken. It's hard even to get telegrams delivered. But why should they send word to us? They will first have to let their own people know how they are."

"And they probably think we're out of town too," Harriet agreed. But she still felt anxious.

The radio announcer was calling for doctors and nurses; for men to deliver telegrams; for food and bottled water. The announcer asked people to take the food to a central station, where it would be handled by a welfare organization. Persons from other places would not be allowed to enter Long Beach even though they were bringing food, he said. "And please, folks," he asked, "don't bring any more beans. We've got a big supply of beans and we need some other things to eat with them. Bring staples, like—" he had to think a minute, "like sugar and vegetables and things like that. But please don't bring any more beans!"

"I shouldn't think they could have too many beans," said David. "Everybody likes beans."

"Beans are good food for strong, hearty people," Mrs. Newton answered. "But what about the delicate old ladies, and the little children and the sick people?"

"That's something to remember!" Harriet said, thoughtfully. "You must think about what you give. It isn't really generous to give people things that aren't good for them or that they can't use."

Presently the broadcaster announced happily that a bottled water company was sending in truckloads of water for the hospitals and the park camps, free. People using city water, he warned, should boil it. There were calls for missing persons; then the announcer read instructions about the use of the telephones. Then Mrs. Newton found a church service and they sat quietly listening for half an hour. After that the local broadcasting station had to interrupt, because there was so much to be done for the refugees.

"I wonder what our minister is doing to-day," David said.

Just then the bell rang and a lady from the church entered.

She was very happy to find all the family unhurt. "We are

planning to visit every family in the church membership within the next few days," she said. "We have food and clothing for those who are in need, and Doctor Price is working day and night visiting the sick and aged people."

"We'll help with the visiting," Mrs. Newton said. "We can start this afternoon."

"I'll take you in the car," grandfather offered. "We can look up the people on the more distant streets."

The lady gave them a list of names and right after dinner they started out.

Story Four

AN OUT DOOR POST OFFICE

It was really very interesting, although, of course, rather sad, to go into the homes of the people and hear them tell just what they were doing when the earthquake started, and how their houses were damaged and how many dishes and mirrors and vases were broken. In many places the fireplace had fallen and the family had to live in a tent in the yard until the house was repaired.

David and Harriet found many ways of helping. They washed dishes for Mrs. Terman, whose baby was having a bad time with croup. They helped Mr. Painter, who had just got back to Long Beach, to build his fireplace. And they went down the street to a neighbor whose telephone was still connected, to send a message for old Mrs. Remington. Mr. Painter baked some potatoes for them in the ashes in his fireplace, and Mrs. Remington gave them some doughnuts which her daughter had brought from Pasadena. Their mother, of course, and all the other grown people kept saying to them, "Do be careful!" and they certainly tried to be careful; but, after all, it wasn't such a bad time for them.

The next afternoon an air mail letter came from Great-aunt Elizabeth, with a money order in it. She thought that perhaps they might be in need, as at that time all the banks in the country were closed.

Mrs. Newton looked doubtfully at the money order. "I don't suppose we can use this," she said. "The postoffice building was ruined, and so is the branch on Seventh Street."

"We'll go down town to-morrow morning and see what's going on," grandfather said.

So on Tuesday morning they all went down town to the post office. Such a post office you never saw! Rows of pigeonholes were set up right on the street, with letters and papers in them for the general delivery people. The postmen were getting the rest of the mail on tables in the alley back of the building, with men in

uniforms guarding them. A smiling sailor and a stern-looking marine stood before a low store building which had on its windows, "Miranda's Pie Shop." But there were no pies in the shop. Instead there were two desks, and grandfather found that here he could cash the money order.

The rest of the post office was on another street around the corner. Here were more desks and tables where people could buy stamps and mail packages. Near every desk was a soldier or sailor or marine, standing guard.

Lines of people were waiting before every desk, but there was no crowding and no impatience. Everybody seemed to want to help everybody else. People whom they had never seen before would say to Grandfather Porter or to Mrs. Newton: "How are all your folks? Were any of you hurt?" And they seemed so pleased to hear that no one in the family had been injured.

"We have so much to be thankful for!" all the men and women were saying.

All through the downtown district the storekeepers were busy getting their buildings ready for business. Crews of very tired-looking men were putting in big plate-glass windows. Other men were wrecking buildings, or clearing away the parts that were damaged. Truckloads of rubbish were being carted away.

Across the street David caught sight of the nice young doctor who had taken care of him when he had tonsilitis. Now the doctor's face had deep lines in it; his clothes were wrinkled and baggy; he stumbled along like a person walking in his sleep.

"He looks as though he hadn't closed his eyes since the earthquake," grandfather observed.

Grandfather was very thoughtful all the way home.

"There was a time," he said to the children that evening, "when the people who were rich and powerful would have thought at a time like this that it was all right for them to run away and leave the others to starve. In fact, not long ago in another land, the governor of a state learned that the state was in danger.

"He not only took all his own possessions and ran away—that would have been bad enough—but he also took all the carts and wagons of the poor and the animals which drew them, and used them for himself and his household. He fled to safety and left his people without even the means of getting away by themselves.

"Think what would have happened here if the strong and powerful people had behaved in that way. Suppose all the people who are being taken care of in the parks had been left without food or shelter, or without the care of the doctors and nurses. Suppose the telephone girls and the radio announcers and the men

in the gas and water departments and the policemen and the firemen had simply run away! Can you imagine how people would have suffered! The whole city might have burned down. People might have starved. But everybody worked together. Everybody did his best to help the others. I don't suppose there ever has been a great catastrophe where there was so little suffering afterward."

"Let's make a book about it," said David. "Let's write all we know about all the different people who worked together. We can call it, 'The Book of Helpful Friends.'"

"Good!" said grandfather. "We'll start it to-morrow."

Story Five

THE BOOK OF HELPFUL FRIENDS

From day to day more people appeared on the streets. And how glad they were to see one another again! The orange man jumped down from his truck and fairly shouted when he caught sight of the children. The postman shook grandfather's hand as though he hated to let go of it. Neighbors went up and down the streets greeting one another, many times with tears in their eyes. Friends from all parts of Long Beach, from Los Angeles and Pasadena and Riverside, came in their cars to see whether the Newtons were all right. There were telegrams from far-away places, and letters sent by special delivery and air mail.

The Newtons too went out and looked for their friends. Some they found while visiting for the church. David's best friend, Bill Corey, was one of these. The Corey's house had been twisted around and lifted off the foundations and Bill was busy helping his father and some workmen repair it.

But the Barclays did not come home. The letters that were stuffed into their mail box disappeared but no one, apparently, saw who took them.

"Perhaps they're not coming back at all," Harriet said.

The thought made her unhappy. It would be lonesome without Jane and Patsy.

"What shall I do if they don't come back?" she asked her mother.

"You'll have to make some new friends," her mother answered. "But I believe they'll come back. Many people are still out of town."

Meanwhile every evening she and David worked on their book. They began by putting down headings for it. They found a great many headings. The headings went like this:

Electricians	Preachers and Church People
Soldiers, Sailors, and Marines	Firemen
Men Who Directed Traffic	Post Office People
Policemen	Telephone People
Doctors and Nurses	Radio Announcers
People Who Gave Food	Gas Men
People Who Cooked Food and Washed Dishes	Waterworks Men
	Aviators

They wrote a sentence or two under each of these headings and then showed the book to grandfather.

"This seems to skip around a good deal," grandfather said. "Let's see if we can't organize it better. First, let's put together all the people who gave us protection from fire and other dangers."

There was quite a bit of argument over this. David thought the radio announcers should come in this list, because they protected the city by getting help from other places. Harriet thought the people who gave food should be included, because they protected the refugees from hunger.

"I should put them in different lists," grandfather said. "Of course everyone who helped at all was really trying to protect someone from some difficulty or misfortune. But different people did different sorts of things in different ways, and we're trying to find out just what was done."

"But I really do think," David said, thoughtfully, "that the men who kept the lights burning and the men who turned off the gas helped to protect us as much as anybody else."

"And the men who went out right away to repair the water mains," Harriet added. "If there hadn't been water, the firemen couldn't have done anything."

So the list finally looked like this:

Friends Who Protected Us

Firemen	Aviators Who Watched for Fires
Policemen	Electric Light Men
Soldiers, Sailors, and Marines	Gas Department Workers
Men Who Directed Traffic	Water Department Workers

"We'll write a whole chapter, and maybe two, about these people," David said.

"Next, let's think about the folks who made it possible for these people to do what they did," said grandfather.

"Suppose the fire department had not known where the fires were starting, and suppose the police department had been forced to send out messengers every time there were orders for the men

who were directing traffic, and suppose that all the people from the other places who were so willing to help could not find out where to go or what to do or what supplies were needed, shouldn't we have been in a bad fix? What shall we call the friends who kept us in touch with one another and with the outside world?"

"Communications," David suggested.

"But that doesn't make you think of the real people who were at work," Harriet said. She turned the knob on the radio and a voice was heard: "Message for legion commander in ——" he named a near-by city. "Twenty-five legionnaires are needed to relieve men who are on traffic duty. Tell them to wear their service caps, so that they can pass the guards on the highway! Message from chief of police in Akron, Ohio. Relatives of James A. Harper have not heard from him since the earthquake. Will anyone who has information concerning James A. Harper please report as soon as possible at the broadcasting station on the vacant lot across from the city hall. Message for Community Hospital, Long Beach. A truck load of bottled water is coming from Los Angeles. This is in addition to the truck load that was started from Los Angeles twenty minutes ago." This message was repeated. Then the announcer's voice grew cheerful. "Thomas Blake, who was reported yesterday as fatally injured, has just called at this station. He is alive and in good health." Another kind of announcement followed, "Transportation to Kansas City, Missouri! A car is leaving for Kansas City to-morrow with room for one passenger. If you want transportation to Kansas City, Missouri, go to Bixby Park, corner of Third Street and Ocean Drive, to-morrow morning at ten o'clock."

"That man's voice was tired," Harriet said. "It's hard work to keep talking for hours at a time. Besides, the broadcasting station was in a building that was wrecked, but the radio announcers did not run away. They stayed there even though the walls were falling, so that they could get help for the rest of us."

"The telephone operators were brave too," David said. "Their building was wrecked but they worked at the switchboard until they were forced to leave. We won't call this list communications; that sounds as if you were just ringing a bell or something. Let's call them friends, the way grandfather did."

So the next list worked out like this:

Friends Who Kept Us in Touch With One Another and With the Outside World

Radio Announcers	Post Office People
Telephone Operators and Repair Men	Telegraph People
	Newspaper People

David read this list aloud with great satisfaction.

"Now," said grandfather, "Let's call it a day, and get rested and ready to start again to-morrow."

Story Six

FRIENDS HELPING ONE ANOTHER TO BE BRAVE

For several days the children were too much occupied to spend much time in the park. To be sure, they went to the service on Sunday morning. The city council did not allow meetings inside any buildings, so all the people gathered in the parks and worshiped together, no matter what church they belonged to.

In Bixby Park the seats were filled with people who seemed glad to be close to one another. Ministers of many different denominations were on the platform. One made the announcements, another led the singing, another prayed, another preached. A Jewish rabbi made the closing prayer. A business firm had lent a truck with a loudspeaker on it, so that the voices reached everyone. That was a great help, because all the preachers were very tired and it would have been hard for them to try to speak loudly enough to make the people hear.

The people were very quiet during the service. The minister who preached talked to them about trusting God, and they listened eagerly. It made everyone feel braver to remember that no matter what happened, God was the Heavenly Father and would take care of them whether in life or in death.

After the service the people went to their homes walking with their neighbors and chatting, just as they had been used to do.

"The ministers tried to cheer everybody else," said grandfather, "but they must have felt the shock as much as the rest of us, and they have had to go into homes where there were illness and death, and try to comfort and strengthen all the sorrowful and frightened people."

"We'll have to make a special list for the ministers and church people," David said. "I'll do that part myself."

"I think I'll take the folks who helped to feed the people," Harriet said.

Monday afternoon she went to the park to see what was going on. There were now not so many people to be fed, and many of the tents had been taken down because folks were beginning to go back into their own homes, especially if they had been able to get them looked over and repaired.

But the park benches were just about as full as they had ever been. Many people did not like to be alone; they felt safer when

they were where they could talk with other people and hear all the announcements about what was happening.

Things were now much livelier, however, than they had been. On the platform was a piano, and a woman was playing "Oats, peas, beans, and barley grow," while a group of children circled around and sang. A little distance away another play director was showing some bigger girls and boys how to play a running game; Harriet was curious to see what it was. She was starting in that direction when she discovered something more interesting. Around the long tables back of the benches rows of people were sitting, evidently very much absorbed in something that they were doing. Harriet was astonished to find out what was holding their attention. Some were playing table games. Some were trying to put jigsaw puzzles together. Some were reading. There were long rows of tables piled high with papers and magazines. A sign said that magazines could be borrowed, if people wanted to read them at home.

Some of the people were reading library books. That puzzled Harriet. Just before the earthquake she had taken two books from the library. When she went back with them, she found a librarian with a table out on the lawn. The librarian was receiving the books, but no one was allowed to go into the library to pick out any new books, because there was a big crack in the wall and no one was sure whether or not the building was safe. So she wondered where these people got the books they were reading.

It did not take her long to find out. Under the wide-spreading branches of a big stone pine tree she found a librarian sitting at a table with a row of books in front of her. Harriet picked out a book for herself and a pretty book with a great many pictures for Ethel. Ethel did not want to leave her mother these days; everywhere that Mrs. Newton went, Ethel went with her.

"I'll bring Ethel over here to-morrow," thought Harriet. "When she sees the other children having such a good time, she'll forget about being scared."

Harriet took the books and started home. On the corner near the park was the ice-cream shop where she had often gone to buy ice cream for dinner. A frame scaffolding had been built across the front of the shop, and bricks from the walls were piled up near the curb. A pretty girl, who sold ice cream at the counter, smiled at Harriet and waved her hand.

Harriet waved too, and looked at the girl admiringly. She had heard a story about this girl. At the time of the earthquake this young girl, with the others who were in the shop, ran out of the building as soon as the first shock ceased. The windows were broken and bricks were falling all around. It looked terribly

dangerous. This girl, however, darted back into the shop. Her friends were terrified. "She will be killed!" they said, and somehow the story got around the neighborhood that she had been killed. But she made her way carefully, watching her steps, and in a little while came back to the others. She had received a slight injury from a falling brick, but she had saved the money, which had been left in her charge.

As Harriet walked home she thought over all the things she had seen and heard that day. She felt as though she had a great deal to put in her book.

Story Seven

WHAT IS THE MOST IMPORTANT THING?

David too had spent a busy day. He had been helping Bill work at repairing the Corey's house.

"The Red Cross is lending people money to rebuild their homes," he reported that evening. "Mr. Corey said that lots of people wouldn't have been able to get their houses ready to live in, otherwise."

He took his pencil and wrote, "People who helped to take care of those who were in need."

"We must put the churches on that list," Mrs. Newton said. "Think of all the groceries and clothing that grandfather distributed last week."

"And there's the Salvation Army," David said, "and the legionnaires and all the welfare organizations. And the ranchers and orange growers who sent fruit and vegetables and the people in other cities who gave food."

While he talked Harriet wrote. The list read like this:

Friends Who Helped to Take Care of Those Who Were in Need

Church people	Ranchers
Welfare Organizations	People from other places
Salvation Army	Milkmen
	Grocers

While they were looking over the list they heard a band playing.

"That's the meeting at the park," Mrs. Newton explained. "Every evening they have music and speakers and entertainers. The church people are in charge of the programs."

"They're trying to keep everybody cheered up," Harriet said. "I think we can make a whole list of people who are trying to keep other people cheered up."

This list was quickly decided on.

Friends Who Kept Other People Cheered Up

Churches and ministers	Radio entertainers
Playground directors and play supervisors	Band players and other musicians
Librarians	Volunteer helpers

"We're leaving out one of the most important lists," David said. "What about the doctors and nurses? Mrs. Corey had a friend in the hospital; she said the nurses stayed on duty all day and all night too. In one hospital they had to carry the patients outdoors and put them in tents on the lawn. The lights went out and the water pipes broke and flooded the floors, but the nurses and the hospital attendants worked so fast and so carefully that not one of the patients was hurt."

"The nurse in Doctor Durfee's office told mother that Doctor Durfee didn't stop to go to bed for a whole week," Harriet said. "She said that the doctor who was at the head of all the medical relief really worked himself to death. The doctors were real heroes."

"Then there were the neighbors who took sick and wounded people to the hospitals, and people who took care of their sick friends in their own homes. How will you list them?" asked Mrs. Newton.

"We'll call them 'Friends Who Took Care of the Sick and Injured,' " David said.

After they had all had a chance to talk it over he wrote on the paper:

Friends Who Took Care of the Sick and Injured

Doctors	Druggists
Nurses	Ambulance drivers
Hospital attendants	Volunteers

"The people who helped their neighbors are volunteers," he explained. "There'll be a lot to write about the people in this list."

While he was writing, Harriet too was busy with a pencil. This is what she wrote:

Friends in the Churches

Ministers, priests, and rabbis	Sunday school teachers
Church visitors and secretaries	Church members

David took the list from her hand and looked at it very earnestly. "I meant to write this list. There's something about

it I can't explain. It seems to me that this is the most important list of all, but I can't tell just why."

"The other night," said grandfather, "I told you a story about the governor of a state in another part of the world. You remember, he not only ran away and left his people unprotected, when danger threatened, but he even took from them what little means of transportation they possessed. Why did he do that?"

"Because he thought only about himself," David answered, slowly. "He didn't think the other people were worth bothering about. He didn't care what happened to them."

"Suppose that man had had a different way of looking at things," grandfather said. "Suppose he had been in the habit of thinking that every person in the city had just as much of a right to live and to be happy as he had; suppose he had been in the habit of thinking that since he was the governor he was responsible for taking care of those people—what would he have done?"

"He would have stayed and tried to protect them," David replied. "He would have sent them all away to safety before he got away himself."

"Then what, after all, is the most important thing?"

"The way we think. The way we look at things," Harriet answered, quickly, before David had a chance to reply.

"Now, do you see why the church is the most important of all our institutions?" grandfather asked. "Think it over, and tell me to-morrow. And that reminds me, David, I have a surprise for you. To-morrow morning come to the vacant lot across from the church and see what's going on."

Story Eight

KINGDOM-OF-HEAVEN PEOPLE

Diagonally across from the church was a wide lot, which covered about a fourth of the square. A path ran from the northeast corner to the southwest corner. In the center of the lot was a sign, "No Trespassing."

Since the earthquake a number of people had been camping in the lot. It seemed like a safe place, because it was so far away from buildings or anything else that might fall and injure anyone. Some of the people lived in automobiles and some in tents. They built a fireplace near the "No Trespassing" sign, and made seats out of piles of bricks.

But when David went the next morning to see Grandfather Porter's surprise, the fireplace and the automobiles and the tents

and the "No Trespassing" sign all were gone. Workmen with saws and hammers were building a wide low platform that spread over most of the lot.

"They're making a floor," he said to himself.

One of the workmen waved his hand at David. "Hello, granddad!" David cried, waving in return.

The men all wore overalls. They seemed to be very happy. They laughed and joked while they worked, but they worked steadily and fast.

David recognized several of the workmen. One was the man who ushered people down the central aisle in church every Sunday morning. Two others sang in the choir. One was superintendent of the elementary department. They all smiled and waved their hands at the children.

Most of these men did not usually work with saws and hammers. Some kept stores. One was head of a bank. One was a lawyer. They all seemed to be quite proud that they could saw and hammer so well.

David offered to help them. He would have preferred to work with a saw or a hammer, but instead of that the men kept him busy all the morning running errands.

A smiling lady in the church office, which had been moved into a small frame building next to the church auditorium, explained what the men were doing.

"The people in South Pasadena have rented a big tent for us so that we can hold church services until we are allowed to go back into the church building," she said. "The men are making a floor for the tent, and they're going to connect gas heaters, so it will be comfortable."

When David and his grandfather went home at noon, Mrs. Newton inquired how the work was getting along.

"I'm so glad the tent will be ready by Sunday," she said. "We need the church now, if we ever did."

"But the church people have been working all the time, mother," David said. "The people in all the churches have been busy ever since the earthquake."

"Mother means," Harriet said, "that the church people need a place where they can meet."

"A house of worship," David said, thoughtfully. "Long ago people worshiped God in tents. A tent can be a house of worship. I understand now what granddad meant. The most important thing the church does is to keep people remembering about God, and remembering that we all belong to God. That's what makes people want to help one another. If it hadn't been for people's religion, everybody in Long Beach would probably have tried to

do like the man in granddad's story. That's why the church is the most important organization of all."

There was a big crowd in the tent the next Sunday morning. The people sang as though they felt really happy. They were glad to be together again. The minister preached about the lessons that could be learned from earthquakes. One lesson was that the work of rebuilding and repairing public buildings, especially schools, must be done very carefully and honestly. He also told some stories about persons who had been specially brave. One story was about a man who saved two neighbor children, but lost his own life while helping them.

David and Bill Corey sat together and after the service Bill went home with David. Mr. and Mrs. Newton and grandfather were so busy talking to their friends that it seemed to Harriet they never would leave the tent. Ethel, as usual, clung close to her mother, so Harriet was alone.

She walked out into the sunshine. Down the street, under the royal palms, walked two familiar figures. Harriet looked, and looked again. Then she squealed, a funny little squeal, and started to run.

"Jane!" she called. "Patsy!"

They turned and saw her. They squealed too. "Harriet!"

They all were so excited they could scarcely speak. They just danced around and hugged one another and squealed some more.

"Why didn't you come back sooner?" Harriet asked at last.

Jane giggled. "It was Patsy's fault," she said.

Patsy giggled too. "I had measles," she said. "Wasn't it funny?"

"I don't think it's funny to have measles," Harriet answered.

"But it was funny," Patsy insisted. "When the earthquake came Mrs. Wilson told us to get ready quick and she'd take us to her mother's house in Pasadena. She wanted to go anyway to see whether her mother was all right. So mother wrapped me all up in a blanket because I was sick, and when we got to Pasadena I took off the blanket and I was red all over my face."

"It looked as though she'd changed into somebody else," Jane interrupted. She giggled again at the memory. Patsy went on: "Mother said: 'She can't stay here. She's all broken out with measles!' And Mrs. Brown—that's Mrs. Wilson's mother—said, 'I've brought up five children and I know exactly how to take care of measles!' So they put me right in bed and I had to stay there until I got well, and Mrs. Brown wouldn't let us come home until she was quite sure there wouldn't be any danger of infection."

Jane interrupted again. "Mother says Mrs. Brown is like the people Jesus told about; we were strangers and she took us in,

and we were hungry and she fed us, and we were sick and she took care of us. She's a kingdom-of-heaven woman."

Harriet wasn't just sure that she understood this. She ran on home and found the family busy getting dinner. Mrs. Newton and Ethel were setting the table, and David and his friend Bill were having a fine time raking baked potatoes out of some very hot ashes in the fireplace. Grandfather was cooking chops over the coals.

Harriet had to wait until after dinner to ask her question.

"What did Jane mean, mother? What is a kingdom-of-heaven person?"

Bill and David found the answer in almost no time. Bill read it aloud.

"Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me."

"If everybody," Bill said, "tried all the time to work together with everybody else, and if everybody always did the very best they could for everybody else, we should have the kingdom of heaven, just as Jesus planned it. Nobody would be left without enough food or clothing or shelter; everybody would be taken care of and all the people would be friends with one another."

"Do you suppose that time will ever come, granddad?" David asked.

"You can answer that question better than I can," grandfather replied. "In a few years you boys and girls will have all these things in your own hands. You will be the farmers and the manufacturers and the merchants and the doctors and the ministers and the teachers. The world will be what you make it."

"It will be a big job, but maybe we can help it along," Bill said, soberly.

"We'll do the best we can," David and Harriet agreed.

UNIT II

FRIENDS IN FAR LANDS WORKING TOGETHER

Introduction

This unit is based on the following experiences and interests of junior boys and girls:

Discovering a widening circle of people in the world to which he is somehow related.

Hearing of international relationships.

Hearing about the world work of the church.

Having contacts with persons of other races and nationalities.

Having contact with social, racial, and national barriers.

Having an increasing sense of belonging to a small group or a widening relationship.

Taking for granted that only his own country produces unusual gifts, or learning to appreciate the artistic and scientific contributions of other lands.

Hearing music and learning to appreciate it as an international contribution.

Coming in contact with pictures and other objects of art.

Having experiences which help him to realize the interdependence of the nations of the modern world for such things as food, clothing, medicine, and scientific inventions.

Learning to appreciate the beautiful handicraft of different racial and national groups.

Listening to international programs over the radio.

The objectives of this unit are:

1. To guide the juniors in a discovery of how the world shares in common the beautiful and artistic contributions of persons of many nationalities.

2. To help the juniors to realize that essentials such as food, health, and beauty are shared in common by all races and nations and are not limited by national barriers.

3. To lead to an attitude of appreciation for one's place in the world family and to a greater understanding and appreciation of God as a Universal Father.

To the Teacher

There has been in the last half century such rapid increase in communication that the world has become a neighborhood where little of significance can happen in even a remote corner of it without influencing the lives of millions in faraway lands. Even so fundamental a thing as one's daily bread may be made more bountiful or less bountiful by some event which is seemingly remote from one's life.

One of the real problems of the teacher of juniors is to re-educate herself so that she thinks of the world as one large unit and emotionally feels her relationship to persons of every race and country. Another problem is to help the juniors develop a like attitude. One approach to this sense of internationalism for children is to guide them as they discover how some of the essentials of life, such as food, health, and beauty, are not national at all, but are international. A casual examination of one's breakfast table helps to establish one's debt to the world. Music is not limited to any nation or age. It is timeless. Raphael's pictures, or the pictures of some other great master, have their message for men and women and boys and girls around the globe. When a great scientific discovery is made, such as the discovery of insulin, persons in every land and nation are benefited.

So the juniors discover that the friendly spirit which they found at work in the community to make it a better place exists in the entire world to make life easier and more beautiful for the world family. There will be a natural transition from the unit which has just been completed, "Friends in the Community," to this one, "Friends in Far Lands Working Together." The leader of the juniors can help them to take the step from the discovery of community friendliness to the discovery of the friendly spirit at work on a broader basis. There is no attempt to go into this study in great detail.

The purpose of this week's work as planned in this manual is to give a survey of the friendly spirit at work in the world. How-

ever, if the group wishes to make a detailed study, the leader should by all means plan to guide them in doing so. Some groups, especially where there is a predominance of sixth-grade children, will wish to expand the week's work, giving several sessions to each of the topics touched upon. Any other session can be expanded into at least one additional session, and the work for this week can easily be used over a two-week period. Unless this expansion is made, by all means the teacher should help the group to choose from among the many activities suggested. All of them should not be attempted.

Games are a universal language just as truly as music, art, scientific inventions, and food. The recreation period for this entire week can be used to help the children to play games from other lands which are very like the games with which they are familiar and games which are different from their own. *Children at Play in Many Lands,* by Hall, published by the Missionary Education Movement, will furnish good source materials in addition to the few games which are described here. From Japan come the following games. The first, "Bounce the Ball," is quite like an American game. The second, "Furoshiki Relay," is like one of our relay races. The third game, "Hana, Hana, Hana, Kuchi," is quite different from an American game.

Bounce the Ball. The ball is dashed upon the ground with considerable force, the object of the player being to turn around and face about again exactly in time to slap the ball back on each rebound for five times in succession.

Furoshiki Relay. The players are divided into two even-numbered lines. The leaders of the lines are each given a *furoshiki* (large cloth handkerchief used for wrapping packages). At a given signal the leaders tie these around the neck of the next person in their line, who in turn removes it and ties it around the neck of the next one, and so on. When it reaches the end of the line, the last player runs to the front end of the line and starts over again. This continues until one leader reaches the starting point.

Hana, Hana, Hana, Kuchi. The players sit in a circle while the leader, tapping her nose, says (all others imitate) "Hana, hana, hana, *kuchi,*" which means "nose, nose, nose, *mouth*"; meanwhile

she taps some other feature as, for instance, the ear. The game is to do what the leader says, not what she does, which is very difficult when she is quick. The names of the features are: *hana*—nose, *kuchi*—mouth, *mimi* (pronounced me-me-)—ear, *me* (e sounds as e in evolution)—eye. Whenever anyone makes a mistake, she must take the leader's place or submit to being daubed on the cheek with flour and water.

Jacob and Rachel is played in the Philippines, but it is called *San Pedro*. *Hide and Seek* is called *Kurit Baa* in the Philippines. It is usually played in the moonlight.

Jacks are played by African girls with stones. Each player has a round, hard-shelled fruit, which is used for a ball, and a pile of little pebbles. The fruit is thrown in the air until it touches her head. While it is rolling down, quick as a flash, the player arranges the pebbles in groups of two. She catches the ball and tosses it to her head again. This time she puts the pebbles into little piles of three while the ball is rolling down. This goes on until the ball falls before the pebbles can be arranged. Then it is another child's turn.

Snap the Whip becomes *Eating the Tiger's Tail* in China. The head of the line tries to catch the end of the line and the end of the line tries to keep from being caught, all of this at a rapid rate. When the "tail" is caught, it becomes "head" of the line and the former head moves down one place.

Perhaps the children will be interested in going to the library and finding other interesting games which children play around the world. If the teacher has available some of the Missionary Education Movement texts for juniors, she will find that interesting games are given, especially in the following: *Jewels the Giant Dropped,* Eberle and McGavran—Filipino games; *New Joy,* Sewall and Jones—Chinese games; *Children of the Sea and Sun,* Wagner—games from the Caribbeans; *The Golden Sparrow,* Harper—games from India.

RECREATION PERIOD

The leader may introduce the thought about the universal character of games by using the following poem at the beginning of the first recreation period:

Games Are Games[1]

You need not stay at home to play
The games you like the best,
For games are games, and played alike
From farthest East to West.

In every land there's "Hide and Seek,"
Around the world goes "Tag,"
Kites fly o'er head in India,
And boys at marbles brag.

In Germany and Africa
Old "London Bridge" is played,
While "Fox and Geese" and "Blind Man's Buff"
Please every Chinese maid.

And so, whatever games you like,
Don't fear to travel forth,
For games are games, and played the same
From farthest South to North.

Session One

A FRIENDLY WORLD

Desired Outcome

A purpose to learn the part of commerce, science, and art in making this a friendly world. An increased understanding of other peoples through a study of their contribution to our comfort and happiness.

Suggested Procedure

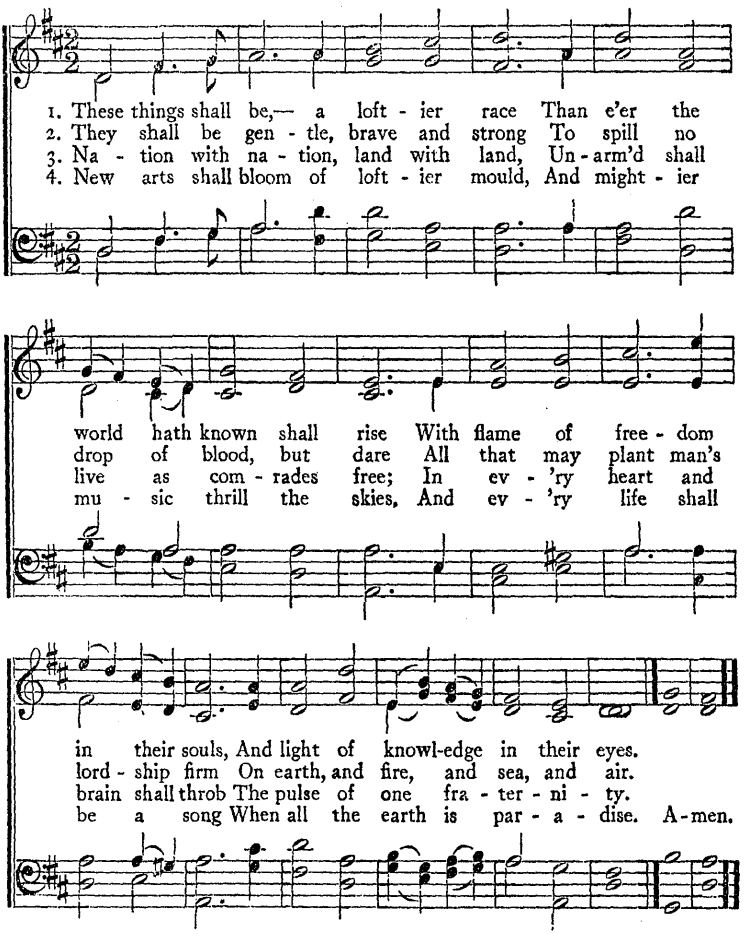
Suggestions for Introducing the Unit

Hymn: "In Christ There Is No East Nor West."

Reading: Psalm 117.

> Oh, praise the Lord, all ye nations:
> Praise him, all ye people.
> For his merciful kindness is great toward us:
> And the truth of the Lord endureth forever.
> Praise ye the Lord.

[1] From *Peace Crusaders,* by Anna L. Curtis. J. B. Lippincott Company, publishers. Copyrighted by The American Friends Service Committee. Reprinted by permission.

JOHN A. SIMONDS CHARLES BURNEY

Conversation

We have been learning about how people with a friendly spirit made the community better. Is that true only of our community?

For thousands of years people have been dreaming of a time when all the nations in the world would live in peace with one another, and war would be forgotten. The prophet Micah hoped for a time when all the nations would "walk in the paths" of the

Lord, and be at peace. Shall we find what he said? Look up in your Bibles Micah 4. 1-4. Shall we read this reference?

In the story, "The City Where Everyone Helped," we saw how the men who had been soldiers used their military organization and discipline to save life instead of to destroy it. What else did they do? They prepared food for the people in the army kitchens, and they sheltered the homeless in the army tents. In army life men learn to work together, and because these men had learned to work together they accomplished a great deal more than they could have done otherwise. So we can take the good things that the army life has taught us in the past and use these to help one another instead of to injure and destroy one another. How will that be the same as beating our swords into plowshares and our spears into pruning-hooks?

A poet of modern times has expressed the same thought in a hymn. When people have no more fear of war, they will be free and happy. They can spend their time and thought on how to conquer the disasters that come on land and sea, and how to make life safer. Men will be able to make this a better world for their children. Our governments can spend the very large sums of money that now go into cannon and other war equipment on more healthful living for all the people. They will be able to produce more beautiful works of art; they will worship God with grander music.

Read the words of the hymn:

"These things shall be—a loftier race
Than e'er the world hath known shall rise
With flame of freedom in their souls,
And light of knowledge in their eyes.

"They shall be gentle, brave, and strong
To spill no drop of blood, but dare
All that may plant man's lordship firm
On earth and fire and sea and air.

"Nation with nation, land with land,
Unarmed shall live as comrades free;
In every heart and brain shall throb
The pulse of one fraternity.

"New arts shall bloom of loftier mold,
And mightier music thrill the skies;
And every life shall be a song
When all the earth is paradise."

Prayer: Our Father, we want to help to bring in that good time when the kingdom of heaven shall be established on the earth and all the people of all the lands will be brothers and sisters and friends. We want to help to make the whole world one loving home where the weak are protected and the hungry are fed and the sad are comforted. Help us to be kind. Help us to be fair to one another. Help us to be truthful and honest in all our dealings with one another. Help us every day to follow Jesus. Amen.

Discussion:

We have spent our time for several days thinking about the ways in which we can be friendly within our community. Suppose we lived in a community which we had discovered to be as friendly as it possibly could be. All the families had good houses to live in, the schools were fine and open to all, there were plenty of hospitals and clinics to take care of the sick, there were community houses and churches where everyone could go for good times together and to worship God. Suppose our community had all those things, and we called a big mass meeting and said this to the people: "Now we have everything a community could desire and we are all happy together. Let us close the gates of our city and only go out and in when we want to travel or to visit people who live elsewhere, and only allow people to enter when they want to visit us or to see our beautiful city." How long do you think we could continue to be a happy and friendly community? What are some reasons why our city needs always to be open to outsiders? What are some of the things which are brought into our community which we need in everyday life? What are some of the things which are brought in for us to enjoy? Would you like to find out some of the ways in which getting food helps us to make new friends? Or how using new inventions makes new friends for us? Or how listening to music makes new friends for us?

We might form some new committees of investigation on what helps to make this a friendly world. From our conversation just now what committees do you think we need?

Choosing Committees

We might have one committee to bring a report on the people who raise and prepare our food. They will also want to tell us something about how our food is brought to us from other communities and countries. Who in our community could help them to find out?

One committee might study about the scientists who help to make life more comfortable and happy. There may be time for investigation of only one kind of scientist. After discussion of the scientists whom the children know, a decision may be made as to which science would be most interesting to them for study.

Another committee might investigate how musicians help us to be friendly with all peoples.

A fourth committee might study about the contribution which artists make to world friendship.

Answer questions about the work of committees and allow the boys and girls to choose one on which to work.

Divide into interest groups or committees and allow each adviser to discuss the topic and the plan for study with her group.

The following may prove suggestive in making plans:

Committee to study about those who raise and prepare our food. —This committee may make an effort to find out from what different states and countries come the different foods used commonly in the home. School geographies, encyclopedias, books of travel, and the grocer can be suggested as sources of information.

How have science and invention made it possible for us to get more variety and better quality in food? In pioneer days milk and butter were set in water or hung down the well in the summer time to keep cool. In the towns and cities milkmen peddled milk all day in large cans, and dipped out for each customer as much as was wanted. What was wrong with this method? What have we learned about handling milk? Not many years ago people rarely had fresh fruits or vegetables except for a few weeks during the summer. Oranges were scarcely seen in the East except at

Christmas time. How have science and invention made it possible for us to have a more varied diet, and therefore better health? What difference has artificial ice made? refrigerator cars?

If possible, plan a visit to some food-processing plant. In many parts of the country fruit- or vegetable-canning factories are in operation during the summer; a trip to one of these would be very valuable. Or the class may visit the local creamery and observe the preparation of cheese and butter.

Others may turn their attention to the hygienic transportation of food, as in a refrigerator car.

Florida has placed the statue of John Gorry in National Statuary Hall in Washington, D. C. Why would Florida choose the inventor of artificial ice for such an honor?

Committee to study how the world's scientists help us to be more friendly.—Jesus told us that people who heal the sick and feed the hungry are helping to bring in the kingdom of heaven. Have scientists and inventors helped to do those things?

Ask the children to look up stories, newspaper articles, or any other accounts of how science and invention are being used in the cure of the sick or in stamping out disease; for example, a story of the use of airplanes to take medicine to a remote community, or to carry a patient to a distant hospital. Or any stories or statistics showing the decrease in cases of certain diseases. Perhaps the children saw equipment at the hospital which will illustrate this subject.

The material on Pasteur in Session Three may be used as source material. It may also suggest a way to prepare a report on some other scientist.

Think of some of the inventions we owe to people of other lands. Part of the committee might choose some of the following inventions to report on: The steam engine—the story of James Watt and other Englishmen who worked on it; the printing press, of Gutenberg; paper, which came into use in Arabia in the eighth century; silk, the silk loom probably traceable to Empress Si-ling of China, living about 2640 B. C.; pianos, the invention of Italian, French, and German experimenters, who made the monochord, the clavichord, the harpsichord, the spinet, and finally the pianoforte; the violin, perfected by early Italian violin makers.

Committee to study musicians as a help to world friendship.—One group may be interested in making up a Victrola program representing musicians of many lands; as, Beethoven and Handel from Germany, Haydn from Austria, Purcell from England, Chopin from Poland, Verdi from Italy. Mendelssohn might represent the Jewish people. American composers might be represented by McDowell and Stephen Foster.

Part of the committee may be interested in preparing a hymn program to use on the closing day of school. Each child who takes part will write a short story about the life of the musician whom he has chosen, perhaps including a story about the circumstances in which the music for the hymn under consideration was composed. After the story is read the music will be played, and the hymn sung by a chorus of the children. The birthplace of the musician can be pointed out on the large map. If the children who take the leading parts can be dressed in costumes of the musicians' native lands, the performance will be more attractive and impressive. Some hymns that can be studied are:

"This Is My Father's World"
An American poet
Music an old English melody

"Fairest Lord Jesus"
Crusader's Hymn
Music—Silesian folk song

"Joy to the World"
Isaac Watts—English hymn
Music from Handel's "Messiah"

"Hark! the Herald Angels Sing"
Charles Wesley—English hymn
Music by Mendelssohn, German Jew

"O Come, All Ye Faithful"
Hymn—Latin from seventeenth century
Music—Old Portuguese hymn

See discussion suggested for Session Five. The committee may enlarge on the biographical material given and use it for report.

Committee to study artists and world friendship.—A beautiful painting or a beautiful piece of music is a message to all the world. But only a few persons can go to see the famous pictures. And

only a few persons can attend concerts and operas, or even go to the great churches where there are famous organists and singers. (Let children tell of visits to picture galleries, or of opportunities to hear famous musicians or singers.)

Thousands of persons who have never seen even a painted copy of "The Angelus" have seen prints of it and know what the picture looks like and understand the feelings of reverence and trust which it expresses. Every day thousands of sick persons, old persons, and people away in lonely places hear beautiful music played by gifted musicians, and listen to the voices of wonderful singers. How has all this been brought about?

(Let children study modern inventions which have made possible processes of reproduction that bring copies of the famous pictures within reach of everyone; the radio; swift and comfortable means of transportation, and so on. How can these inventions be used to help to bring in the kingdom of heaven?

Part of the committee may make a collection of pictures by world artists. They may find prints which they can use or find pictures in books which can be borrowed for the day when the report is to be made.

See suggestions for Discussion and Report in Session Four. If the group decide to use the suggestions, see that appropriate pictures are on hand.

Very likely, there will not be time to start any committee activities this session. After the committees have made their plans, call the group together and decide who is to report first.

RECREATION PERIOD

As has been suggested, the use of games from other countries has been very useful in helping boys and girls to have a friendly spirit toward children in other lands. Recreation periods for the next sessions may be spent learning foreign games. A different committee might take charge each session and teach games from a certain country or continent. Africa, South America, Korea, China, and Persia might be the selected countries. Hall's *Children at Play in Many Lands* has a good selection. *Far Peoples,* by Phillips, has others. Missionary-education texts on the various countries contain still others.

The following will be found in *Children at Play in Many Lands:*

African games, Handball, p. 72
African London Bridge, p. 76
Persian games, Chinnabeer, p. 65
Kuku Kuku, p. 66
The Game of Slave, p. 67
Chinese games, Select Fruit, p. 42
Forcing the City Gates, p. 46

Session Two

OUR DAILY BREAD

Desired Outcome

An understanding of the interdependence of communities in regard to obtaining food. An appreciation of how getting our daily bread through the help of others makes for friendship.

To the Teacher

The goodness of God, the bountiful provision made by the Heavenly Father for his children, was the theme of much of Jesus' teaching. It must have been difficult for his listeners to understand. Most of them lived on a coarse, monotonous diet; many of them were often hungry. It was hard to believe that there really could be enough food for everyone.

We know to-day that food can be produced in quantities which will meet the needs of everyone. Our present problem concerns the distribution of food. We are slowly coming to realize that the solution of this problem depends upon our attitude toward one another; that the more nearly we can put into effect the principles underlying Jesus' teaching of the kingdom of heaven, the more just and adequate will be the provision for everyone. In order that everyone shall have his daily bread, we must achieve not only social and economic justice within our own land, but also a fair basis for our relationships with other lands.

Suggested Procedure

BEFORE THE SESSION

The committee to report may arrange any material which they

have brought for exhibit. Others may prepare to read the following scripture for the worship period: Luke 7. 2-10; 10. 25-38; 17. 11-19. (See suggestions on page 114.)

ASSEMBLY

Call assembly with music for "These Things Shall Be."

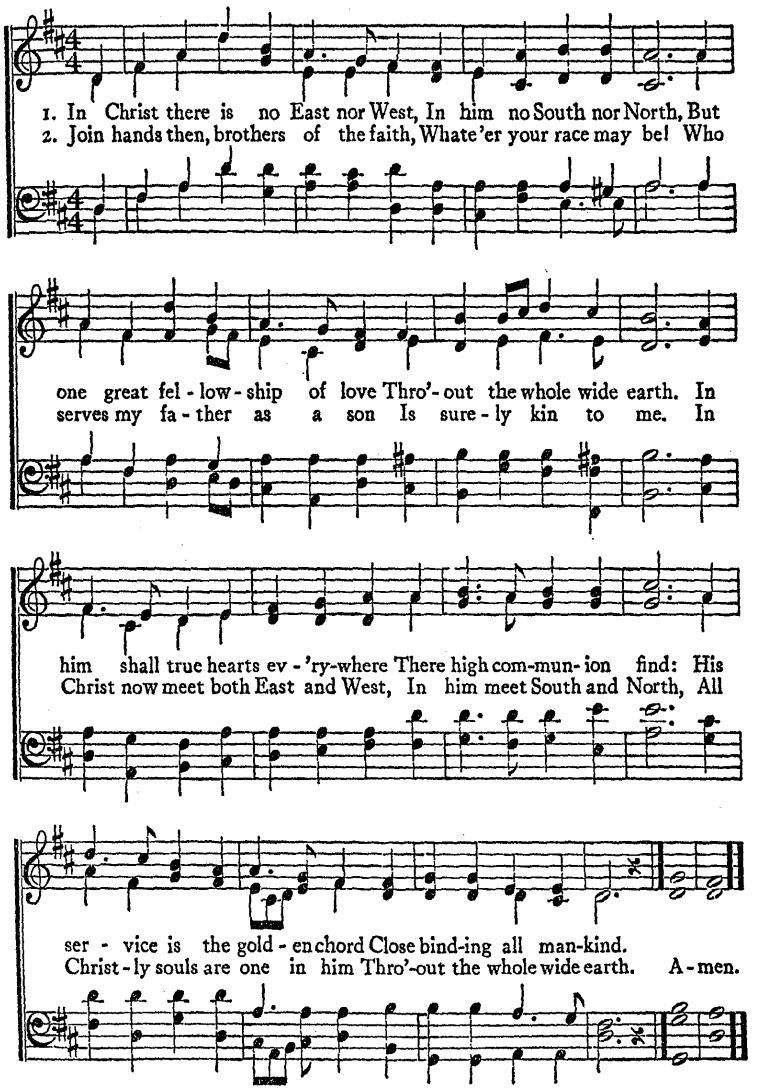
Hymn: "These Things Shall Be."

Reports of Committee: The adviser may take charge of the discussion following the report. The following may help in guiding the discussion:

Suppose nothing could be brought into [name of community] for a year. Could we have bananas? oranges? sugar? pineapples? fresh fish? oysters? sweet potatoes? peanuts? chocolate? cocoa? coffee? tea? maple sugar?

You have heard about pioneer families in public school. When the pioneer families lived all by themselves miles away from everyone else, how did they get their food and clothing? If a member of one of those pioneer families could go into a modern grocery store, what do you think would surprise him the most? He would probably be puzzled by the sight of fruits and vegetables from distant parts of the country and from foreign lands, but he would be more surprised to see all the canned and package food instead of kegs and barrels of staple foods. He would be most astonished to see people getting peas or sweet corn or peaches out of cans instead of out of their gardens.

Most successful pioneer families had plenty of fresh fruits and vegetables during the summer. In many parts of the country a variety of wild fruits were available. In the winter potatoes and other root vegetables, also cabbages and onions and some late fruits, could be stored in cellars, protected against frost. Others were dried. Modern methods of preserving were not known (see material on the work of Pasteur). Foods were kept from spoiling by means of preservatives such as salt, sugar, vinegar, and spices. Pickles, jams, jellies, and fruit butters were made. What were the disadvantages of these methods? They were expensive and took many hours of toil. It was a difficult undertaking to prepare the winter food for even one household. Naturally, much food was

JOHN OXENHAM CLEMENT WILLIAM POOLE

wasted. An individual family might have too much of one sort of food and not enough of another. Root vegetables that were not needed were left in the ground. A great deal of fruit was

allowed to remain under the trees where it fell. Each family had its own supply of fruit and vegetables; there was no way of selling the surplus or of getting it to people in other places who had none.

At the same time many persons in towns and cities suffered from the lack of such foods even in the summertime. Transportation was slow and costly; there was no provision for keeping perishable products in good condition while they were being taken from one place to another. Milk became sour while it was being taken to market.

Compare present-day methods of handling food. Let the children discuss what they saw at the canning factory or the creamery. What is the value of these methods? What effect have they on public health? Doctors have found out that we need fruit and vegetables and milk to keep us well. Would it do us any good to know this if we could not get the right food?

Even people who have no money are helped by these new methods. As a rule, the canning companies select only the best of the fruit or vegetable crop. In many places it is now customary for the grower, after the needs of his own household are provided for, to allow the public to take what is left. Another plan is to turn the surplus over to charitable organizations, which distribute the products among the needy. Often with the help of volunteers, large quantities of these foods are canned, to be used for the benefit of the needy during the winter months. There can be much less waste, and better distribution of food with present-day methods.

Can these same methods be used among different nations, or between distant parts of the same country? Years ago an orange was a real treat to a child in the East or Middle West. To get one in a Christmas stocking was a great pleasure. What has made it possible for oranges and lemons to be sold freely all over the country? What has made it possible for our farmers to send fresh meat to lands thousands of miles away?

We have enough food, and we have ways of keeping it fresh and wholesome, and we have swift transportation. Is there anything now to prevent the different countries from sharing with one another?

Suppose that people in certain countries are not fair in their dealings with people in other lands? (Discuss unfair trade practices.) What happens when nations go to war with one another? How does that affect the supply of food? How does it interfere with sending food from one nation to another? What about the wastefulness of war? During the World War millions of persons died of starvation. Millions of children either died or grew up sickly and weak because they could not have proper food. Even in our own country many old persons and persons who were not strong suffered because they could not get the sort of food they needed.

Jesus taught us to pray, "Give us this day our daily bread." Why is it not right for us to make this prayer and then do things which make it hard for other people to get enough food? In this same prayer, Jesus taught us to ask for something else which would make it possible for everyone to receive his daily bread. What is it? If we pray "Thy kingdom come," and do our best to bring in the kingdom of heaven, we shall be helping to answer the prayer, "Give us this day our daily bread."

Story

An International Dinner

Snip! Snip! Snip!

Agnes carefully trimmed the black paper figures of a girl and a boy carrying a pail.

"Jack and Jill went up the hill," she repeated. "I only have to paste these on, and my lantern will be ready."

"It's just lovely!" Dorothy cried, admiringly. She turned the bright golden lantern around carefully. "This side is Mary and her lamb, and this is Old Mother Hubbard and her dog, and here is Simple Simon, fishing in a pail. Oh, it's so cute, Agnes! You'll be sure to get first prize."

"I don't think I'll go to the lantern parade," Agnes said, slowly. "Miss Hopkins says I have to walk with Mary Lee."

"That Chinese girl?" exclaimed Dorothy in a shocked voice. "Oh, Agnes, I don't blame you for not wanting to be in the parade! My mother says they ought not to let a Chinese girl go to our school."

"I wish all those foreigners would stay in their own countries and not bother us," Agnes said. "We could get along without them."

"I'm afraid we'd miss a good many things if we had to get along without any help from other countries," Mrs. Simpson observed.

"I wouldn't care; I'd be glad to miss them," said Agnes.

"Very well," her mother replied. "You shall have a chance to try it."

Dinner time came, and Agnes took her seat at the table eagerly.

"I'm so hungry!" she said.

"I knew you would be," her mother observed, "so I opened a can of salmon for you. There are plenty of potatoes, and you may have all the salt you want."

Agnes stared in astonishment.

"Why can't I have dinner like the rest of the family?" she asked.

"I don't see anything here you'd care for," her father replied. "The roast lamb is really Asiatic, like Mary Lee. Of course, this particular lamb grew up in America, and came from European stock, but the original home of all sheep was in Asia."

"May I have some peas?"

"But peas were first raised in China. Possibly some of Mary Lee's ancestors first sold them to Europeans."

"Can't she have any salad?" Brother Jack asked, looking concerned.

"Lettuce first came from Greece," Mrs. Simpson said. "And there's olive oil in the salad; olive trees came from Asia. Apple trees were brought to this country from Europe. Walnuts originated in Asia. The salad is quite too foreign."

"Anyway, she can have some bread and butter," Jack said.

"The hard wheat that was used to make the flour for the bread was probably raised in Minnesota," Mr. Simpson said. "But we Americans got the seed from Russia, and we should have no butter if the Asiatic people hadn't domesticated cows, long before America was discovered."

"The foreigners taught us how to make bread too, as well as raise the wheat," Mrs. Simpson said. "The people in Egypt and in China made loaves like ours thousands of years ago."

Little sister Jean was listening with great interest. "Agnes can't even have a glass of milk," she said, "because it came from a Jersey cow!"

Everyone laughed, even Agnes, who was beginning to look a bit serious.

"I shouldn't have said what I did about the foreigners. I didn't know what I was talking about," she said.

"Not many people in any country realize what they owe to other lands," answered her father. "The fact is, we all need one another; and the more we help one another the happier we all shall be."

The day before the lantern parade Agnes came home looking so happy that her mother asked: "Did your lantern win a prize?"

"I got honorable mention," Agnes replied. "Mary Lee's lantern won first prize. It looks like a beautiful big flower. And, oh, mother, Mary has to sit in the judges' stand while the other children march, and they let her choose someone to sit with her and she chose me! It's true, as father said," Agnes continued, "that the more we help one another the happier we all shall be."

Poem

MY COUNTRY IS THE WORLD

"My country is the world;
My flag, with stars impearled,
Fills all the skies;
All the round earth I claim,
Peoples of every name;
And all inspiring fame,
My heart would prize.

"Mine are all lands and seas,
All flowers, shrubs and trees,
All life's design;
My heart within me thrills,
For all uplifted hills,
And for all streams and rills;
The world is mine.

"And all men are my kin,
Since every man has been,
Blood of my blood;
I glory in the grace
And strength of every race,
And joy in every trace
Of brotherhood."

—*Anonymous.*

This poem was written by a man (or a woman) who was so friendly toward all peoples of the world that he thought of all countries as one big country belonging to him. What kind of flag did he think would be necessary for such a country? Did he feel any more pride in a famous American than in a famous man from another country? What lines tell you that?

If you traveled in a foreign country and saw mountains cov-

ered with beautiful trees or capped with snow, or unexpectedly came upon a lake in the midst of a valley, would they seem as beautiful to you as mountains and lakes at home? They might even seem more beautiful because they are new and strange. Do you think you would feel the same reverence for God as you do at home when enjoying the beauty of nature? The author of the hymn felt that way when he wrote the second stanza.

The author evidently has known people of every race. How well do you think he understands foreigners? What makes you think so? He understands them so well that he speaks of them as brothers. Perhaps we cannot think of many foreigners as brothers because we do not know many of them. But this poem expresses a Christian attitude which we can try to learn as we become acquainted with people from other lands.

What was Jesus' thought about the way in which we should treat foreigners? The boys and girls may now know. If they do not, the teacher may say: "The gospel of Luke tells us much about the way Jesus treated foreigners. Our committee has looked up some of the things which Luke tells us about Jesus. We will now have their reports." Have the following read: Luke 10. 25-38; Luke 17. 11-19; Luke 7. 2-10. In reading about the good Samaritan, call attention to Jesus' reason for telling the story. He answers the question, "Who is my neighbor?" by telling the story of a foreigner (Samaritan) who was an excellent neighbor. What was the nationality of the leper in Luke 17. 11-19? How did Jesus treat him? What was the nationality of the officer in Luke 7. 2-10? What does that teach about Jesus' attitude?

Of what song does the new poem remind you? (America.) Let us try singing it to that tune.

Prayer: Lord's Prayer, in Unison.

Planning for the Next Session

Discuss keeping a record of each day's work and decide what form to choose for the unit. The committee who reported this session may want to be the recorders for the other three sessions and to form a committee for that purpose. If so, they will have materials ready to begin work next session. They may keep their

records by expanding the Community Book to a World Book of Friendliness. A chapter could be written each day from the findings of other committees and illustrated with drawings or collected pictures. The recorders might do some investigating also in order to list contributions from as many countries as possible. Or the record might be in the form of a series of posters showing how people of the world through commerce, science, music, games, and art make friends everywhere.

Decide who is to report next time.

RECREATION PERIOD

Foreign games. See Introduction to Unit II.

WORK PERIOD

Committees may continue study for reports and making illustrations or exhibits. An exhibit of gifts from friends around the world may be started. The "gifts" for this session would be various foods, coffee, tea, rice, tapioca, sugar, olives, dates and others, and material each following session will suggest other "gifts" to be added later.

The recorders may enter the first day's discoveries in the book, or make their first series of posters.

Session Three

FRIENDS HELPING ONE ANOTHER BY SCIENCE AND INVENTION

Desired Outcomes

A discovery of how science and invention can be used to help to bring in the kingdom of heaven. A desire to take part in this work and knowledge of how to do it.

To the Teacher

For thousands of years people have dreamed of a golden age, when everyone would have the strength of youth and sickness would be forgotten. Until the last century this ideal seemed to be only a dream, which man could never bring near realization by

his own efforts. But to-day many diseases which formerly raged uncontrolled are almost stamped out, and physicians are looking forward hopefully to the time when other scourges—for example, diphtheria and tuberculosis—will be little more than a dreadful memory. In ten years in the city of New York the number of cases of diphtheria was reduced nearly ninety per cent, and the number of deaths from this disease was reduced in the same proportion.

Such tremendous results come only from tremendous efforts. Physicians and scientists of every faith—Jewish, Catholic, and Protestant—spend their lives in research that requires the most patient and intense application, all the while combating the doubt, inertia, and ridicule of the world. The list of scientists who have given their lives in the fight against cancer alone would be a long one, and every line of medical study has its martyrs. Certainly, these men and women, whatever their faith or their nationality may be, are worthy of the highest honor, and the most sincere co-operation, so far as we can give it.

Suggested Procedure

BEFORE THE SESSION

Let the various groups begin work as soon as they come. The recorders may continue the record of the findings of last session. Others may work on their investigations. The committee to report may get their materials ready.

ASSEMBLY

Call assembly with music, "This Is My Father's World."

Hymns: "This Is My Father's World," "My Country Is the World."

Read responsively Psalm 67.

Discussion

Refer to stories from Luke which we had last session.

Luke, who told these stories, was one of Jesus' early followers, though not one of the twelve disciples. When we read Luke's life of Jesus, we see that there were three things in which he was

particularly interested: the way in which Jesus treated the sick, the way in which he treated foreigners, and the way in which he treated the poor. Perhaps the reason why Luke was interested in these things was that Luke was a physician. The right sort of physician is, of course, interested in healing the sick, and he does not care what their nationality is, nor whether they are rich or poor. Luke was this sort of physician. Like Jesus, he was a friend to everyone who needed him. He traveled with Paul, who was often ill, and took care of him; and, like other good doctors, he was brave and did not run away when there was danger.

To-day there are many physicians like Luke—missionary doctors and doctors in every land who are working unselfishly to find ways of helping others to live healthy and happy lives. Doctor Roux, who was a pupil of Pasteur, died not long ago at the age of eighty. He had spent his life studying ways of preventing and curing diseases of children. In order that he might give his entire time to this work he refused all opportunities to earn large sums of money. He lived in one small room and slept on a cot bed and ate little except soup and bread. He did not care for comfort for himself, and he did not want an easy life. All he wanted was to be able to help others.

Do you think he lived a successful life? Do you think it would have been better if he had made a great deal of money and lived in a fine house?

Hymn: "Where Cross the Crowded Ways of Life."

Prayer: Our Father in heaven, we ask thee to help us to plan our lives right. We ask thee to help us to see what is real success and happiness. Help us to do our duty every day; to be obedient and willing and helpful. Guide us and teach us and lead us in the right paths. We ask this in the name of Jesus, the Great Physician and Friend. Amen.

Discussion and Report of Committee

The following may suggest a way to direct the discussion:

Suppose that ten thousand children were ill at the same time with the same disease. Suppose this was a very serious disease, from which many of the children would not recover, while the

others would be left with poor hearing or defective sight or weak hearts. Think of the suffering of all these children and the anxiety of their parents. And then suppose that in another land, far away across the ocean, some man who had never seen any of these children would do something which would heal all of them—make them all quite well, as though they had never been sick at all. Do you think such a thing would be possible?

Now suppose that in a big city ten thousand children every year were sick with a certain disease. And suppose that because certain doctors in many different lands were working together to find out how to prevent this disease, fewer and fewer children each year became sick, until at last scarcely any children had this disease. Wouldn't that be just as wonderful?

Which is greater—to heal some person who is ill, or to protect many thousands from becoming ill? Look up John 14. 12.

What does your mother do when you run a splinter into your finger, or cut your hand? Do you buy milk from the milkman? How can you be sure you will get sweet and wholesome milk? Discuss pasteurization.

Every day we are protected from suffering and disease by the work of physicians and other scientists who perhaps lived in other lands and spoke other languages. What did these men do when they made an important health discovery? Did they say, I will keep this a secret and make as much money as possible by it? No, they did their best to let other physicians and scientists know about it, and often spent their money proving that their ideas really were good and useful. Why did they do this?

Did Pasteur try to keep his discoveries for the benefit of the French people? Did Marconi say that no one except Italians should use the wireless? Did the Wright brothers refuse to let people of other lands know how to make airplanes? How far-reaching was the friendliness of those persons?

Planning for the Next Session

Decide which group is to report next (see next session to guide choice).

The leader may introduce next session's work as the study of

other people who put no restrictions on the number or nationality of those who use their work. She may ask if those who are to report need the help of those who finished their work to-day. One group may prepare the following for use in the worship service:

Questions for home study: Read in Exodus, chapters 25, 26, and 27, how the Hebrews tried to make their tabernacle beautiful. Read how skillful men, or artists, helped to make Solomon's Temple beautiful, 1 Chronicles 22. 15-16. Read how the people gave their beautiful possessions to make the Temple beautiful, 1 Chronicles 29. 1-9.

Decide which of the day's findings the recorders will enter before or during the next session.

Source Material

Pasteur and His Work

Louis Pasteur was one of the most valuable men that any land has ever produced.

Before Pasteur's time, very little was known about the causes of disease. When an epidemic started, no one knew what to do. Every person who was not immune was likely to get the disease. It was supposed that children must necessarily have a number of serious illnesses. Many children died during these illnesses, and many of those who did not die were injured by them, so that they grew up weak and sickly. Even in the hospitals the doctors did not understand how to keep their instruments sterile, that is, free from infection. They did not know how to keep their patients properly clean. In those days it was very dangerous to be injured in an accident or to be operated upon, as in many cases the wounds became infected and the patients died.

Many doctors believed that infections developed all by themselves, without any cause. Pasteur said, "No: that cannot be true. Life comes only from life. The infection must come from a seed, or germ. If we could keep ourselves free from these evil germs, we should not have these infectious diseases."

He studied and experimented until he discovered the bacteria which caused a certain disease in animals. Then he experimented still more, until after many years he had found a serum which would kill the bacteria and make the animals immune, that is, safe from that disease.

All the while that Pasteur was studying and experimenting, there was a great deal of argument about what he was doing. Not

many people believed that bacteria caused the disease, or that the serum would protect the sheep.

"Let us make a test that everyone can see," they said.

So they took forty sheep which were sick from the disease. Twenty of these sheep were given the serum. The other twenty were not given the serum.

Everyone waited in great anxiety to see what would happen.

At last, one of the sheep died. This sheep had not been treated by Pasteur. Then another sheep died, and another, and another. None of these sheep had been given the serum.

The sheep which had received the serum were very ill. Pasteur and his friends watched them anxiously. Night came, but Pasteur could not sleep. Another day passed. One by one the poor sheep which had not been given the serum, lay down and died. But Pasteur's sheep, one by one, began to recover. By the next day, all of Pasteur's sheep were well, but all the other sheep had died.

"Pasteur is right," the farmers said. "No matter what anyone may say, we can see with our own eyes what has happened."

The scientists too agreed that Pasteur was right. Doctors began to use antiseptics on patients who were operated upon, or who received wounds in accidents. The antiseptics killed the bacteria and in most cases the patients got well.

Since that time scientists have been constantly gaining new knowledge about germs. They have found out how to prevent many diseases and how to cure many others. Every year life is made safer and more free from pain and sickness.

Pasteur's discoveries about bacteria also resulted in a great improvement in the handling and preserving of food. It is now possible to save a great deal of food that at one time was wasted, because we know how to keep it from spoiling. When milk is treated so that it will keep sweet and wholesome for several days, we say it is "pasteurized." Methods of canning fruits and vegetables and of preparing meat and other foods so that they can be kept for some time have developed out of Pasteur's studies and experiments. So now we have not only better food but also more food than we could have had without the knowledge which Pasteur gave to the world.

Pasteur and His Friends

Louis Pasteur grew up in a home where parents and children were unusually devoted to one another. The father, Jean Joseph Pasteur, worked early and late in his tanyard back of the cottage in Arbois, in order that Louis might become educated.

Jean Joseph would have liked to go to school himself, but had never had the time or money. So every evening Louis reviewed

with his father all his school work for the day. In this way Jean Joseph learned as much as if he were going to school. When Louis went away to college he still sent home copies of all his work, with explanations. Jean Joseph would study these lessons and then teach them to Josephine, Louis' younger sister. At the same time Louis learned a great deal from the wise letters his father wrote to him.

As soon as Louis was able to help with his own expenses, he offered to send part of his money home, so that Josephine might go to college.

When Louis grew up and got married, his own home was quite as happy as the home of his parents had been. His wife worked with him in his experiments. His children looked after him when he was ill. When he grew old his grandchildren loved him and were most pleased when they could be with him.

Pasteur always had many close and dear friends. He could not bear to hurt the feelings of anyone. Even when strangers came to see this famous man and he was too busy to talk with them, he still found time to explain politely to them just why he could not stop to visit with them.

He was specially kind to children. Parents often brought their children long distances so that Pasteur might treat them. A boy from the United States was one of his first patients. Pasteur would play and joke with the children, and after they had gone home would write to them, and urge them to do their school work well. He often used these words in his letters, "Love one another."

Doctor Osler said of Louis Pasteur, "He was the noblest man who ever entered the kingdom of science."

Session Four

ART AS A UNIVERSAL LANGUAGE

Desired Outcome

Appreciation of art as a help to universal friendship. An understanding of how pictures and art can help persons everywhere to worship God.

To the Teacher

Even in the austere religion of the early Hebrews, the desire for beauty in the house of worship is shown by the careful attention to fineness of material and skill in workmanship in the

description of the tabernacle, and later in the building of Solomon's Temple. The Hebrews as a race, however, are not gifted as artists; it was necessary even in Solomon's time to send to Phœnicia for "a skilled man" who could "grave any manner of graving and devise any device."

The Christian religion took early root among races given to artistic expression. There is a tradition that Saint Luke, with his background of Greek associations, was a painter; and certainly the Roman catacombs still give evidence of the attempts of the early Christians to express their faith by symbolic drawing and pictures. Later, pictures were used to educate the people in the teachings of the church. Saint Gregory said: "The picture is to the illiterate what the written word is to the educated." For centuries "religious art was the only form of living art in the Christian world."

To-day the term "religious art" is not necessarily limited to the portrayal of scriptural scenes and themes. Millet's pictures, interpreting the toil, the affection, and the faith of the French peasants, are as truly religious as the medieval paintings of saints and virgins. Corot's landscape painting was to him a profoundly spiritual work; each picture was the expression of a prayer.

Pictures

Italian masters: "The Last Supper," by Leonardo da Vinci. Raphael's "Sistine Madonna."

Modern painters' ideas of Jesus: Hofmann, "The Boy Christ Among the Doctors," and "Christ Healing the Sick"; L'Hermitte, "Christ Among the Lowly"; Le Rolle, "Adoration of the Shepherds"; Plockhorst, "Christ Blessing Little Children," and "The Good Shepherd"; Copping, "The Hope of the Word"; Todd, "The Nazarene."

Also: Millet's "The Angelus," and "Feeding the Birds"; Breton's "Song of the Lark"; and Dalen's "Appeal to the Great Spirit."

SUGGESTED PROCEDURE

BEFORE THE SESSION

The reporting committee may get the room ready for the session. They may give directions to early comers for helping them.

ASSEMBLY

Call group together and have a moment's silent worship, using music such as McDowell's "To a Wild Rose."

Opening sentence in unison. "O worship the Lord in the beauty of holiness: fear before him, all the earth" (Psalm 96. 9).

Display "The Angelus." This picture of two people quietly praying makes us think of the music of a prayer hymn without the words. Where are these people? What time of day is it? The air is fresh and cool. Everything is very still. Then across the fields comes the sound of a bell. Do you see the church spire in the distance? The bell reminds the villagers that it is time for prayer. It is called the "Angelus bell," from the first word of a prayer which the people use. So this man and woman bow their heads and ask God's blessing on the work of the day. The artist, Millet, was the son of a French farmer, or peasant, and worked several years as a farm laborer. He painted many pictures showing how the French peasants of his time lived—their hard work, their faithfulness, their patience and kindness. This picture is especially loved because it makes us feel how near these people were to God.

Do you think they may be thanking God? For what? (Good crops, pleasant weather, health and strength, companionship and affection.) They are poor and have to work hard every day, but they can find many things for which to thank God. They think of God as Jesus taught us to think of him—that he is the loving Father of us all.

What does the word "prayer" mean? (Call on individual pupils.) Is prayer simply asking God for things that we want?

Suppose you know a boy or girl who never talks with you except to ask you for something. "Will you help me with my arithmetic?" "Will you carry my books home?" "Will you lend me a pencil?" Do you think that boy or girl is a good friend to you? Don't you think we should show the Heavenly Father at least as much courtesy as we expect from our friends?

When is it right to ask God for things? Jesus taught us to pray for our daily bread. Is it right to ask God for anything that we need? Perhaps in the spring the people in the picture asked God

for food. What else did they do? Would they have had a crop if they had only prayed for it and had not planted the field? How can we help God to answer our prayers? How can we help God to keep us well? How can we help God to bless our parents and friends and make them happy? How can we help God to protect us from danger?

Does God always give us what we ask for if we do our best to help him? (Let children speak of their personal experiences. This is for children, as well as for adults, one of the most difficult problems in the religious life of the individual.) Even Jesus did not always receive the answer he prayed for. But he knew that God is always wise and always loving. He knew that God's plan is always best, even though it is different from the thing we prayed for. He taught us to pray, "Thy will be done."

We can remember too that even though we do not receive everything for which we pray, God gives us every day many good things we have not asked him for.

Reports and Discussion

Let the committee explain their exhibit. How has a picture by a French artist helped us to worship? Can this picture help persons in some other country to worship? In *The Christian Survey Graphic,* published in Tokyo, for use by Christians in the Far East, there are often reproductions of the same great paintings that help us worship God.

How can pictures help us to become friends with people whom we have never seen? How can pictures help to develop friendships among people living in different lands? (Look at children in "Feeding Her Birds," or some other attractive picture of children in another country.) Even though we should read a complete description of their eager little faces and wooden shoes and all, we should not feel nearly so well acquainted with these children as we do when we look at a picture of them.

Painting is called a universal art because it can be understood without the use of language. (Select pictures of Christ.) Many of these pictures were painted by men who spoke a different language, but we can understand what they tried to tell us about Jesus. (Compare pictures.) Which do you like best? Why?

(Discuss individual pictures.) What does this artist tell us about Jesus? What should a picture of Jesus express to us?

(Use picture, "Sistine Madonna.") This picture is known and loved by more people than almost any other which ever was painted. Why is this, do you suppose? We love the beautiful picture of the Christ Child. Then too the picture of Mary reminds people of their own mothers. Perhaps Raphael was thinking of his mother when he painted this picture. And it is a restful and happy picture. Raphael, the artist, had a happy life.

Reports on Scripture references concerning early Hebrew artists (see page 119, Session Three).

Story

A HAPPY ARTIST (Optional)

Raffaele Santi, or Raphael, as we call him, had a happy childhood. He grew up in Urbino, the Italian city where he was born, which is built on a hill in the midst of the Apennine Mountains. It is no wonder that he loved beauty, for he found it all around him when he was a child. The mountain country was full of magnificent scenery, gorgeously colored in purple and green and brown, and a little way to the east the waters of the Adriatic could be seen, a blue and silver margin for the landscape.

The palace of the duke still stands within the city. When Raphael was a child this building had not long been completed, but it was already a treasure house of sculptures and paintings and decorations. Raphael's father, who was an artist, was attached to the court, and Raphael spent many happy hours gazing at the beautiful pictures and trying to study out their secrets of light and shade. The gentle-mannered, brown-eyed boy was a favorite at the palace, and, indeed, almost everywhere else. He had a great gift for friendliness, and that won many friends for him.

When Raphael was nine years old, his mother died, and two years later he lost his father also. Although he was so young he had already learned from his father a great deal about design in art, and during the next few years he filled many notebooks with sketches and studies.

He soon became famous, but he never lost his habit of friendliness. He was always ready to leave his own work to help another artist.

In those days few people could read. Books, as we know, were rare luxuries, and only the most fortunate ever had a chance to go

to school. In order that people should learn something about the Bible, the walls and ceilings of churches were covered with pictures of Bible scenes, and sometimes the walls of private dwellings were decorated in the same way. The people were kept in mind of historical events also by means of pictures, so that painters were a very important class of persons in those days.

Raphael was called upon to do many great pieces of work, more than any one man could ever hope to accomplish. When he was quite young he was summoned to Rome to decorate the walls of the Vatican. A number of other artists, some of them great and famous men, had been working at this task, but as soon as Raphael came an order was given that all the other painters should be discharged and all their work destroyed. This, of course, was a great compliment to Raphael, but it did not give him any pleasure. He was distressed to think of the disappointment of the others, and begged that the order should not be carried out. In order to please him, a part of the work of the other men was spared.

Raphael is probably remembered best for his lovely pictures of Mary and the child Jesus. It has been said that he was one of the greatest of painters because he speaks a universal language; that is, people of many different races and nationalities and of all ages understand and love his pictures.

RECREATION PERIOD

Play games known around the world. The introduction to *Children at Play in Many Lands* lists games which are played in almost every land. The committee might choose from those for this period.

WORK PERIOD

Committees may continue unfinished work. Additions to the exhibit of gifts may be arranged. All will work on preparations for the next session. The group may select a set of pictures as a gift to some mission station. Members may be appointed to purchase the pictures and others may see that they are properly mounted.

If there is a picture gallery near by the entire group may visit instead of having the regular work period. The committee for the day and their adviser may make a previous trip and choose certain pictures which they want the others to see. Before the trip they can give brief talks about the pictures with perhaps a short biography of the artists.

Collections of pictures for study or for a gift may be ordered from the following companies:

The Perry Pictures Company, Malden, Massachusetts:
5½ x 8 for 2 cents each in quantities of 5.
3 x 3½ for 1 cent each in quantities of 50.

The Art Extension Press, Westport, Connecticut:
2½ x 3½ for 5 cents each, or $2.00 per hundred.
Teacher's Manual, *Paintings of Many Lands and Ages,* by Albert W. Heckman, 50 cents (Description and biographical sketches of 90 pictures).

The Broun-Robertson Co., Inc., 8-20 East Forty-ninth Street, New York City; Picture Study Miniatures.
Teacher's Guide for study of miniature collection, a loose-leaf notebook with a leaf for each of the miniatures.

Planning for the Next Session

Decide what findings are to be recorded. Since the next session is the final one of the unit, each committee may want to meet for a few minutes to plan their part in the closing period of the session. (See page 132 for suggestions.) A group may study the scripture for use in the worship service: Genesis 4. 21; 1 Samuel 16. 14-23; 1 Chronicles 23. 5; 25. 5-6. Matthew 21. 1-11; 15, 16; 26. 30; Acts 16. 16-34; Ephesians 5. 19-20. (See page 131 for suggestions.)

Session Five

MUSIC AS A UNIVERSAL LANGUAGE

Desired Outcome

An appreciation of music as an aid to universal friendship.

To the Teacher

Familiar hymn tunes composed by famous musicians or adapted from their music can be found listed in church hymnals under the index of composers. Airs adapted from the works of the great composers are also to be found in junior hymnals. If any child is specially gifted in music, he may enjoy playing such selections while the teacher calls attention to the composer.

If it can be arranged, it would be impressive to meet in the

church auditorium for the worship service and listen to music from the church organ. Handel's "He Shall Feed His Flock," Mendelssohn's "Consolation," and Rubinstein's "Melody in F" are among the appropriate musical selections which may be used.

Suggested Procedure

BEFORE THE SESSION

Each committee may meet and make final preparation for their part in the program.

ASSEMBLY

Call assembly with music for "My Country Is the World."
Hymn: "My Country Is the World."

Discussion and Report

The following stories suggest a way in which the various reports may be woven into one. The adviser may take charge or help the chairman to use this as a guide to his procedure.

Do you like to sing? Do you like to hear the band play? How does it make you feel? Why do we like music? What is it good for? (Have someone play a favorite piece of music.) Do you think it would be hard to make up a tune like that? It runs along so easily; it seems as though it must have simply sung itself over in the composer's mind. But that is not the way that music is made. All the great composers had to spend years of hard work before they could write the lovely music for which we remember them. In almost every case this hard work began when they were very little children.

(If possible play selections from the following composers as they are mentioned. If familiar pieces are played, the children may recognize them before the teacher speaks. Selections from the works of each of these composers can be found in church hymnals, and in many cases in the junior hymnals also.)

When Beethoven was four years old, he was made to practice music almost all day long, and was not even allowed to play games with other children. At eleven he began to earn his living as an organist.

Haydn was taken from home when he was five years old, and from that time he had to support himself by his music. He sang in the choir and played both violin and piano when he was six. The hours were long and the work was heavy and there was little food. When he was sixteen his voice changed and he was turned out of the choir and left homeless on the street. A friend who was very poor found him wandering about one night and took him to his attic so that he might have shelter. Many years of hardships followed, but Haydn was patient and courageous. He wrote much beautiful religious music, praying all the while that he might do it worthily. "When I think of my God," he said, "my heart dances within me for joy, and then my music has to rejoice too!"

Now, these were poor boys, but boys who came from comfortable homes have had to work almost as hard in order to become great musicians. Mozart began to receive instruction when he was four. When he was six, he was taken on a concert tour and played for the royal court. Handel loved music even when he was a baby. When he was five he took his toy horns and trumpets and drums and organized them into a toy orchestra. His father did not want him to become a musician and would not give him an instrument to practice on, but he found a small clavichord in the attic and taught himself to play so well that when he was eleven he astonished the court musicians.

Now, of course, some children learn music more easily than others, but we know very well that no child can do such wonderful things without a great deal of practice and study. Besides, they not only had their music to learn, but other lessons as well, like other children. How would you like to have to be ready for school at five o'clock every morning in the week? Mendelssohn did that for many years, while he was preparing himself to write his lovely music.

(Have someone play a selection from Mendelssohn—the "Spring Song," for example; selections from his music are to be found in every hymn book. "Hark! The Herald Angels Sing" is an example.)

How does this music make you feel? Mendelssohn wrote a great deal of happy music. His name, "Felix," means "happy,"

and he is said to have been specially happy most of his life. But a happy life does not mean an easy life. Let us see how Felix spent his childhood.

When he was little more than a baby his mother began to give him music lessons. At first these lessons lasted only five minutes at a time, but they grew longer as he became older. When he was six years old he and his sister began their school work at five in the morning. His native language was German and he learned English, French, Italian, and Greek. After he had done school work all the morning he was allowed to eat his lunch slowly and talk while he ate; but if he spent too much time at the table his mother would say, "Felix, have you nothing to do?" He was allowed outdoor exercise, of course. He learned to ride horseback, and to swim, and he always loved to run and jump with his friends.

Felix began to compose music before he was ten years old. Once every two weeks his family and a number of friends would gather in the big dining room with all sorts of musical instruments and practice the pieces which Felix had written, while Felix conducted the orchestra.

Now, even if he had nothing else to do, we might think it would keep a ten-year-old boy pretty busy to write a new composition every two weeks for a number of different instruments, and to conduct the orchestra, which was mostly made up of grown people, all gifted musicians. But Felix did this, and also kept on with his other studies, though undoubtedly most of his attention was given to music.

He had a remarkable memory for music. When he was grown up he conducted a complete oratorio without the score, and he always played piano pieces from memory. This ability was partly due to his unusual gift for memorizing, but was also due to his habit of close, hard study. Another musician, who was jealous of him, said: "That is nothing. I could do the same myself if I could only remember the notes!"

Felix wrote a great deal of beautiful music to express his thoughts about religion. He said in a letter: "There are always two things that I must have when I stop anywhere; one is a Bible and the other is a piano."

Discussion of Report on Bible Study

Where is music first mentioned in the Bible? (Genesis 4. 21.) Find a story about a shepherd boy who was a musician. (1 Samuel 16. 14-23.) Find a verse that tells of a king who made musical instruments. (1 Chronicles 23. 5.) Find a place that tells about a musical family who helped in the service of the Temple. (1 Chronicles 25. 5-6.) Find a story about children who sang praise to Jesus. (Matthew 21. 1-11, 15, 16.) Find a verse that tells of Jesus singing a hymn. (Matthew 26. 30.) Find a story about prisoners who sang in jail. (Acts 16. 16-34.) How did the early Christians use music? (Ephesians 5. 19-20.)

Hymns: "Praise, O Praise Our God and King," "These Things Shall Be."

Responsive Reading: Psalm 98.

Quiet Music: "All Through the Night," Baker.

(If possible, use a picture of Oriental shepherd with sheep.) The musician Handel put into music his thoughts about Jesus, in an oratorio called "Messiah."

Handel was a German who went to England to live. He never learned to speak English very well. But the English people had no difficulty in understanding his music. Musicians can tell us their thoughts even though they speak a different language. Music is a universal language, because it does not need to be translated; everyone can understand it.

In one of his oratorios, "Messiah," Handel thinks of Jesus as the Good Shepherd, who cares tenderly for all his sheep, but especially for the lambs. (Read Isaiah 40. 11; American Revised Version:) "He will feed his flock like a shepherd, he will gather the lambs in his arm, and carry them in his bosom, and will gently lead those that have their young."

Organ or Piano Music: Handel—"He Shall Feed His Flock."

Prayer: Silent prayer, followed by repetition of Lord's Prayer.

Recreation Period

Games of other lands.

Closing Period

Members of another department may be invited to attend this part of the session. If it is the final session for the school, other guests may be invited.

Someone, preferably a chairman of one of the groups, may give a brief introductory talk on "A Friendly World." He may mention the discovery that commerce, music, art, and science help all nations to be friendly. He will then introduce a member or various members of the committees who may in turn explain the part of the exhibit which they have arranged.

Each committee may find another way also to represent its work. For instance, the committee on commerce (foods and how they are brought to us) may work out a ten-minute pantomime showing men and women of various countries in costumes, bearing gifts of food to an American child. The committee on music might give a program of hymns (see suggestion in first session). The art committee may show a group of pictures from one country and give short biographies of the artists so that the audience may become acquainted with our artist friends themselves as well as with their pictures. The science committee may dramatize a scene from Pasteur's life or from the life of some other scientist.

UNIT III

FRIENDS AROUND THE WORLD

Introduction

This unit of work extends the area of interest in the friendly spirit to other lands and times. It is based upon typical interests and experiences of junior children, such as the following:

Interests and Experiences

Widening circle of friends.

Coming into contact with and studying about Christian world citizens.

Coming into contact with those of other races and of other social groups; hearing them spoken of as "foreigners" who do not belong, or as new Americans who do belong.

Increasing understanding of the meaning and the work of the church.

Hearing about possible conflicts between nations and taking sides.

Hearing about plans for world peace.

Objectives to Be Achieved

Gaining an understanding of the work of early Christians and of those who translated the Bible.

Discovering America's religious inheritance from other lands.

Learning to recognize the interdependence of all nations.

Development of friendliness toward other races and nations.

Desire to help bring about the kingdom of heaven in our own and other lands.

Increased knowledge of and participation in modern missionary work.

Session One

HOW THE CHRISTIAN CHURCH BEGAN

Desired Outcome

Information concerning the beginning of the Christian Church.

Development of a purpose on the part of the juniors to discover how the story of Jesus was brought to this country and to themselves. Plans to discover some of the steps by which the early Christian missionaries carried the good news of the kingdom of heaven to the lands where our ancestors lived.

To the Teacher

It is hoped that through the development of this unit the children will be enabled to realize the fact that the work of the church in foreign lands is not a more or less burdensome task which we have gratuitously and arbitrarily assumed, but, rather, a continuation of the labors of many persons from many lands, from which we ourselves are now receiving benefit; and that in consideration of what has been done for us we have a real obligation to carry on the work.

Accordingly, the children will be helped to gain an idea of the work of the early Christians, during the first centuries after Christ; the labors of Martin in France, Augustine in England, and Boniface in Germany; the work of Gutenberg in making the Bible available to the common people in many European lands; and, finally, the religious ideals which motivated the settlement of almost every part of our own country.

During the second week the children will consider some features of modern missionary work. It is hoped that this week's work will help the children to see in many different modern activities an opportunity for carrying on the work of Jesus and for building international co-operation and friendship.

Special Missionary Interest

In preparation for the sessions in which the questions of missions are dealt with, it will be well for the teacher to discover any special missionary interests in the church or among the children. The local church may be supporting a missionary, or there may be a returned missionary in the church, or some child may have a relative in a mission field. The pastor of the church and officers in the local missionary societies can make suggestions in connection with this matter, and the children can be encouraged in the earlier sessions of the unit to talk freely about their interests in

foreign lands. The study of present-day Christian missions can be developed around this interest. The children can bring articles made in mission schools, and can develop stories about the experiences of the missionaries in whom they are interested. If a representative of a mission field is available, he or she may be invited to talk to the children and answer their questions. It may be well to have a definite understanding that there will be no attempt at money-raising. If the children wish to make some expression of friendliness to the children in the mission field, the teacher will see that the undertaking is proportioned to their abilities and resources, so that it can be carried to a satisfactory conclusion.

Some helpful books are:

Builders of the Church—Tucker.
Encyclopedia Britannica—"Church History" and other topics under name of person studied.
The Abingdon Bible Commentary—"The Life and Work of Paul." See also "Maps of Paul's Journeys."
Saint Paul the Traveler and the Roman Citizen—Ramsey.
Paul the Dauntless—Matthews.

Suggested Procedure

BEFORE THE SESSION

A large globe or wall map of the world will be helpful in developing this unit.[1]

If no large map or globe is available, geographies or other books with maps can be placed conveniently on a table. Small outline maps of the eastern and western hemispheres are often used in magazine advertising. One or more of these can be attached to the wall or pinned on the bulletin board. The children can be encouraged to examine those books and maps informally before the session begins.

Call attention to the small size of the Holy Land in comparison

[1] Wall maps of the world, 40 x 56 inches, on heavy paper, can be purchased from Rand McNally & Co., for $2.50 and higher. Small outline maps of the world, 11 x 14½ inches, for use by individual children, cost 5 cents singly or 2 cents in packages of 50. A Rand McNally *Atlas of the World* may be purchased at five-and-ten-cent stores.

with the rest of the world. How far is Palestine from where we live? Let the children try to figure this out, using the scale of miles.

A picture of a boat of Roman times will make the adventure of early missionaries seem vivid. Copping's picture, "Saint Paul at Melita," may be used in this connection. Or a picture of a Roman boat may be found in a book of New-Testament stories, or in a history, or in an encyclopedia or dictionary. The teacher may take the opportunity to point out how much more quickly and easily the same journeys can be made to-day, with the aid of modern means of transportation.

Maps showing location of present-day missions may be on hand.

ASSEMBLY

Hymn: "Let the Song Go Round the Earth."

Conversation

What name is given to a follower of Jesus? What is our religion called? Where did Jesus live? How long ago did he live? Explain the difference between "A.D." and "B.C." Did he speak the same language as we do? How is it that we, living so far away from the Holy Land, and so many years after Jesus, and being of a different race and speaking a different language, know what Jesus said and did? Did he write any books that have been saved for us to read? How have his words been brought to us?

Only a few years after Jesus' earthly ministry, people living in Africa, in what is now Anatolia, in Greece, and even in Rome, fifteen hundred miles away (indicate on the map), were talking about the things which he had said, and were trying to make the world like the kingdom which Jesus described. How had they heard about Jesus? (Boys and girls may look up Bible References—The Acts 8. 1-6, 12, 14; 16. 11-40.)

Shall we look up in the Bible and other sources details of work done by early Christian missionaries? Find on the map places visited by early Christian missionaries and referred to in the following verses: Acts 16. 9-10 (Macedonia); Acts 17. 15 (Athens); Acts 18. 1 (Corinth); Acts 28. 1 (Melita or Malta); Acts 28. 16

(Rome). Look up Romans 15. 24 and 28 and find the name of another place which Paul hoped to visit (Spain).

How many miles do we live from Palestine? Let us measure the distance, using the scale of miles. I wonder how many adventures men and women had in bringing Christianity to America. Wouldn't it be interesting to trace the journeys of some of the Christians who helped to bring to us the story of Christ? Where should we have to begin? (Get from the boys and girls as much information as they have concerning the westward spread of Christianity.) What new things would you like to know? Perhaps we shall add to this list from time to time.

There are several ways through which we may study the coming of Christianity to America and the rest of the modern world. (The teacher may here explain the world pageant, the Moving Picture and the world map, and allow the boys and girls to decide which one or ones they wish to work on.)

WORK PERIOD

A World Pageant. The group may be interested in working out a pageant showing the spread of the Christian religion from the time of the apostles until the founding of a Christian Church in the local community. The scenes may be presented as tableaux, with an interlocutor reading or telling the story indicated. These stories should be worked out by the children. The working out of the pageant can become the basis of the two weeks' work.

To the Teacher

The teacher may introduce the pageant by such questions as the following:

We have read from our Bibles to-day stories of the starting of the Christian Church. I wonder if we can close our eyes and get a picture of one of those scenes. Can we see the picture of Paul on the Appian Way as he meets the people from Rome who welcome him?

Would some of you be interested in working out a pageant in which we could play as tableaux or pantomime several scenes of this kind?

As we follow our course of study we can write new scenes.

What scenes might we plan so far? Lead the group in making a plan something like the following:

The first episode may be taken from the life of Paul. The children may enjoy dramatizing the scene on the Appian Way, where Paul, weary from the hardships of the journey, is cheered on his way to Rome by meeting a delegation of Christians from the city, who have walked more than forty miles to welcome him (Acts 28. 15). Or any other scene from the life of Paul or any of the other apostles may be chosen. The costumes used in the dramatization prepared in connection with Unit One can be used in this episode.

The second episode can show the meeting of Augustine and his men with King Ethelbert and Queen Bertha. In that day the costume of the Benedictine monks was a tunic of undyed wool—white or gray—bound at the waist by a leather or cloth girdle. The "scapular," when worn by Augustine's monks, was simply a working apron. The modern monk's scapular and also the black habit came into use some centuries later. The men wear sandals or are barefooted. One carries a tall crucifix. The king wears a tunic, and a cloak, made of a semi-circular piece of cloth, in shape like a Roman toga, draped around the body and fastened at the breast or over the right shoulder with a large gold pin. The queen wears a long, close-fitting gown with long sleeves under a shorter tunic.

The story of Saint Martin's cloak may be used instead of this episode. Martin would be dressed in the garb of a Roman soldier. Or if it is preferred to present a scene from the life of Saint Boniface, much picturesque detail is given in "The First Christmas Tree," by Henry van Dyke. This story can be found in a collection of stories by van Dyke entitled *The Blue Flower*.

The next episode may deal with some band of colonists who formed the connecting link between the local church and the Old World—Puritans, Quakers, Moravians, etc.

The fourth episode will deal with the religious history of the immediate community, or of the particular church in which the school is held.

A fifth episode may present scenes connected with some particular piece of missionary work in which the members of the

church are specially interested; perhaps because they have a representative in that field, or because a former missionary in that place belongs to the church. In working this out, the emphasis should be on the thought of passing along the benefits which we have received from the missionaries of earlier times.

Music to Use with the Pageant

The group may discuss music to use with the pageant. A missionary hymn expressing a spirit of friendliness can be used as the musical basis of the pageant. "In Christ There Is No East Nor West" is an example. The air can be played for the opening music and the group can sing the hymn in chorus.

In addition appropriate hymns can be chosen for the various episodes. "Faith of Our Fathers," or "Fling Out the Banner," are suggested for the first episode.

"We've a Story to Tell to the Nations" might be used if the scene from Saint Augustine's life is dramatized. For the story of Saint Martin some hymn expressing a spirit of service would be appropriate. "O Master, Let Me Walk With Thee," or "Love Thyself Last," are suggested. For the story of Saint Boniface a hymn of praise would help to carry out the thought. A selection can be made from such hymns as "This Is My Father's World," "Jesus Shall Reign Where'er the Sun," "O Worship the King, All-Glorious Above," "Joyful, Joyful, We Adore Thee."

The music for the third episode can be chosen from the distinctive church music of the religious group represented; or a hymn expressing love of country may be selected. If the story of the Pilgrims is used an appropriate hymn would be, "O God, Beneath Thy Guiding Hand," or "O Beautiful for Spacious Skies."

There may be a hymn particularly remembered in connection with the establishment or early history of the local church which can be used in the fourth episode. Other suggestions are: "The Fathers Built the City," and "For the Beauty of the Earth," including the stanza beginning, "For thy church which evermore."

For the fifth episode a selection can be made from favorite missionary hymns, such as "Let the Song Go Round the Earth," "We've a Story to Tell to the Nations," "Forward Through the Ages," "Faith of Our Fathers," or "Marching with the Heroes."

Other General Activities

If the group decide to work out a pageant, they will need to appoint several committees and the pageant will probably take most of the time allowed for the work period for this week. If they do not care to undertake the pageant, divide into groups according to interests and choose activities which can carry through the unit. A choice may be made from the following, or the leader may go through the unit and list activities from other sessions which offer possibilities for use through several days, and initiate them in the first session.

1. One group may work on a *map,* showing how the Christian missionaries reached the people who were our ancestors.

They may draw a large outline of the land surfaces of the world. This can be enlarged from a map in a school geography. The easiest way to obtain approximately correct proportions in enlarging the map will be first to draw the lines of latitude and longitude according to an enlarged scale, and then to fill in the spaces between. It is not desirable that the children should spend much time on the drawing or strive for exactness. The general outline is all that is necessary.

The exact boundaries of Palestine are not known; however, the geographical extent of the land can be indicated. The principal cities visited by the early missionaries in Syria, Anatolia or Asia Minor, Macedonia, Greece, and Italy can be located and marked. The boundaries of modern nations can be drawn, although these were not in existence in Roman days. Gaul (France), Helvetia (Switzerland), and Britannia (England) were then Roman provinces, but showed few evidences of civilization except in the cities, and in the excellent roads and bridges built by the Roman armies. (See story, "Saint Martin's Cloak," page 147.) Germany was mostly an unexplored expanse of forests and marshes, the home of roving, warlike, barbarian tribes.

The early Christian missionaries, like Jesus himself, traveled mostly on foot, although they sometimes found it convenient to make use of the Roman sailing boats. Paul traveled by sea to Philippi (Acts 16. 11-12). Paul's brief statement of the hardships which he had encountered (2 Corinthians 11. 23-27) gives us some

idea of the dangers involved in sea travel at that time. Traveling by boat was expensive as well as dangerous. Thanks to the good Roman roads and the protection of the Roman government, pedestrians could go with little expense and in considerable safety to the most outlying parts of the empire, and it was thus that most of the early missionary journeys were made.

It is not necessary to trace the journeys of Paul or any other apostle in detail, but the cities where they preached or founded churches can be marked on the map.

A subcommittee can be appointed to prepare materials for drawing the map. Strips of wrapping paper of the length agreed upon can be pasted or glued side to side for the required width. Unless a very large table is available this work will best be done on the floor of the room, or the platform, if there is one. Heavy black crayons can be provided for outlining the land surfaces. The lines of latitude and longitude, which will be drawn first as a guide, can be drawn lightly, so as not to take attention away from the map itself.

Several children can work at the same time on different parts of the map in order to get it done quickly. Other children can help by looking up, under the teacher's direction, places visited by Peter, Paul, Philip, and locating these on the map. The Rand McNally *Atlas of the World* can be used as a guide.

2. One committee may make a *Moving Picture* of the spread of Christianity around the world. They may begin with the adventures of Paul and other early missionaries. A subcommittee may look up material showing the garb worn during the years when Paul was preaching, pictures of streets, buildings, cities, and so on, to be used in the drawings. *Paul the Dauntless,* Matthews, is a good reference. *The Way of Friendship,* Whimster and Cox, is a good reference for the spread of Christianity into northern Europe. Another group may gather information concerning the missions of their denominations in various lands. Write to your denominational missionary headquarters for a general statement of where it has work.

3. One group may choose to act as a worship committee throughout the unit. They will select materials from those given in the course and from other available sources. They may be

prepared to tell some of the stories and to lead in the reading of the Scriptures. They may be responsible for the furnishing of Scripture references as they are needed in general discussions.

4. A missionary committee will be necessary. They may take care of all the denominational literature which has been obtained and have it on file for reference of any committee that wants to use it. For suggestions for other work for this committee see Session Six. If a special country is chosen for the final sessions, this committee will start investigation early and have materials ready for the committees which are chosen in Session Six. If the plan is made to study types of mission work, they will gather material from several countries and have that ready for reference. They and their adviser will take the main responsibility for the sessions in which reports on mission work are to be given.

5. One interest group may be interested in showing the difference between the transportation facilities of the early missionaries and those of to-day. Pictures of Roman boats or galleys can be found in school histories, encyclopedias, and dictionaries; also in books of Bible stories which carry an account of Paul's journeys. The public library may have illustrated books dealing with the history of navigation. The children may draw a picture of a boat, or they may make a model.

Any of the large steamship companies will send illustrated advertising material on request, in which may be found large pictures of steamships. Magazines also carry advertising matter containing such pictures. Pictures of airplanes may be included. This activity may be postponed until Session Two, see page 149.

6. A group may be chosen to record the most important discoveries of each session. The completed record will be a history of the spread of Christianity around the world. It might be called "A Pageant of World Christians."

Planning for the Next Session

After the activities have been chosen, each committee, with its chairman and adult leader, may make plans for beginning work. Some may be delegated to gather information, some to provide materials, and others to outline or draw preliminary plans to be discussed at the next meeting. The worship committee may plan

the next day's service. In general discussion next time they will be called on for reports on Acts 27 and 28. 1-2, 15, 16.

Suggestions for Worship Services

(See the note "Worship Services" in the Introduction.)

Hymn: "Tell Me the Stories of Jesus."

Story by Teacher

THE MISSIONARIES BEGIN THEIR JOURNEYS

The first thing the friends of Jesus did, after Jesus left them, was to gather together in Jerusalem and talk over what had happened and try to make plans for the future. They knew that Jesus had given them the task of telling other people the good news of the kingdom of heaven. So they explained the words of Jesus to their friends, some of whom had come from distant places, and many of these friends decided that they too wanted to follow Jesus.

Among these persons was a man named Philip, who lived in Cæsarea. Philip had gone to Jerusalem to worship in the Temple, and while he was there he heard about Jesus. Now, we know that Jesus had cruel enemies, who had put him to death. These enemies were not pleased when they saw that the friends of Jesus were going on with the work which Jesus had been doing and they began to treat the Christians very badly. They put some of them in prison. One specially good man, named Stephen, was stoned to death.

While these things were happening the friends who had come from distant places said to one another, "Let us go to our own homes. Perhaps there will not be so much trouble if we go away."

Philip started for Samaria. As he walked along he was not thinking of the hard journey, up and down the rocky hills. The hot sun shone on him all day, but he did not think of the sunshine. The roads were dusty and there were few wells along the way. But Philip did not think of how thirsty he was.

No, Philip had something much more interesting to think about. All the while, as he went on his lonely journey, he kept thinking about Jesus. He thought of the words that Jesus had said and the deeds that Jesus had done.

"I wish," Philip said to himself, "that there was some other person here who knew about Jesus, so that we could talk together about him."

Presently he saw another traveler going north along the road. Philip spoke to the stranger and walked along with him.

"Have you heard about the wonderful things that have been happening in Jerusalem?" Philip asked.

The stranger was much interested in what Philip told him. "We have been waiting many years," he said, "for the great teacher who will show us how to live."

"Jesus was that great teacher," Philip answered. He talked with the stranger about what Jesus had said and done.

After a while the stranger reached the place where he was going and Philip went on alone. But soon he saw another traveler, and talked with him about Jesus. He went on in this way for several days, telling the travelers he met about the new and wonderful things that had happened.

As he came near to Samaria he found a wide road with stone columns on each side, which led up the mountain to the city. There were more travelers on this road, and they all were interested in what Philip told them.

"Here is a man who knows about Jesus," the travelers said to their friends, when they entered the city.

The people in Samaria were very glad to have Philip come to see them. They all wanted to hear about Jesus. Philip told them what Jesus had said about the kingdom of heaven, and repeated to them some of the stories that Jesus had told.

It was a happy time for the Samaritans.

"We too want to follow Jesus," they said.

Philip sent a message back to Peter and John in Jerusalem to tell them that the people in Samaria wanted to be Christians. So Peter and John came to Samaria and helped to teach the people.

"I'm glad I stopped here," Philip thought. "Maybe the people in some of the other cities would like to know about Jesus."

Prayer: Our Father, we thank thee for the brave people who made it possible for us to learn about Jesus. Help us to be worthy of the great efforts which they made. Help us to be brave in doing what is right. Help us always to remember Jesus, and to follow him every day. Amen.

Session Two

CHRISTIAN MISSIONARIES REACH ITALY AND FRANCE

Desired Outcome

Discovery of information concerning the early spread of Christianity. An appreciation of the character and efforts of the early missionaries.

To the Teacher

It is difficult to understand the rapid spread of the Christian religion during the first two centuries after Christ, considering the small number of the disciples, their poverty, and their lack of worldly influence and experience. The physical labors of these early missionaries must have been prodigious. A mere list of the countries in which churches were founded is impressive: Persia, Media, Parthia, Bactria, India (the disciple Thomas is supposed to have founded the church in this land), Egypt, and Asia Minor (Anatolia). Tradition says that Peter, besides preaching in Syria, Babylon, Mesopotamia, Chaldea, Arabia, Phœnicia, Egypt, and Rome, also carried the gospel to Britain, Ireland, Helvetia (Switzerland), and Spain. Before the end of the second century missionaries from Asia Minor had founded churches in the cities of Lyons and Vienne in Gaul (France), in Germany west of the Rhine, and in the Roman settlements in Britain. At this time there were also Christian churches in Spain.

Suggested Procedure

BEFORE THE SESSION

Begin work on activities chosen last session. Work on pageant or map and history of transportation or in looking up Bible references. Prepare the supply table and arrange the room. Perhaps a games committee might be chosen to plan for the recreation period, arrange the playground, and choose games to suggest each morning.

For the Browsing Table

Mimeographed copies of "Paul Goes to Prison" may be supplied; or, if this is impossible, a pupil or a group of early comers may read it, choosing a teacher or some pupil who reads well.

ASSEMBLY

Music of "In Christ There Is No East Nor West."
Reports of committee on incidents from Paul's life:
Paul in Prison (see page 150).
Paul in the Shipwreck, Acts 27, and 28. 1-2.
Paul Comes to Rome, Acts 28. 15-16.

Read from the Bible and discuss the stories of the shipwreck at Malta, and of the friends who greeted Paul at the Three Taverns.

Find Malta on the map. Find Rome. Point out other places where Paul preached or established churches. Using the scale of miles, indicate the extensive area through which the followers of Jesus had become known, comparing it with some area in this country with which the children may be familiar; as, Chicago is nearly one thousand miles from New York; Denver is about one thousand miles from Chicago; Los Angeles is about five hundred miles from San Francisco.

How did these early missionaries travel? In automobiles? trains? The committee on transportation may make a contribution here. In what continent did Christian missionary work begin? In what continent is Rome? Did Paul's journeys bring him any nearer to the lands where our ancestors lived? Find Germany, France, England on the map. What sort of persons lived in these countries before the Christian missionaries reached them? (See page 140.) What sort of persons do you think these early missionaries were? Why did they have to be strong? brave? wise? Read Paul's account of his experiences, 2 Corinthians 11. 23-27.

Have missionaries to-day any hardships to meet? (Look for material in list of references, page 172.)

How can modern inventions help missionary work?

A missionary doctor needed certain rare and expensive medicines to use during an epidemic. Through the co-operation of the government agent, the medicines were brought by an airplane, and came in time to save the lives of many patients. Also missionaries can nowadays travel more rapidly and comfortably from place to place than they could in Paul's day. (Let children suggest other advantages.) Some of you may be interested in continuing your record of the different methods of transportation. (See page 142 for details.)

Suggestions for Worship Service

Read responsively Psalm 100.

Hymn: "In Christ There Is No East Nor West."

Story

Saint Martin's Cloak

On a cold winter day, many hundreds of years ago, a young Roman soldier named Martin paced back and forth before the gates of Amiens, in France. France was then a part of the Roman Empire, and so was Hungary, where Martin was born, and Italy, where he had gone to school.

Martin was young to be a soldier. He was not much past fifteen, and he was a long way from his parents, so it is not surprising that as he walked to and fro his thoughts were busy with memories of his home.

When he was going to school in Italy he had become acquainted with some persons who belonged to the Christian Church. Martin's father and mother were not Christians, but they allowed him to go to the church. Martin was just ten years old then, but he made up his mind that he would become a Christian like his friends. He could not be baptized until he learned more about the Christian religion, so he was made a catachumen, that is, a person who is getting ready to join the church.

For a while he was very much interested in learning about Jesus and his brave followers. But he had a great deal to do in school, and with one thing and another he found less and less time to go to church, so that by the time he joined the army and went to France he was still a catachumen.

While Martin walked back and forth on this cold winter day he thought of all these things. It was very cold, and Martin wrapped his woolen cloak tightly around him to keep out the sharp, icy wind. There seemed to be a shadow by the gate. Martin drew nearer to find out what it was, and saw a poor man, dressed in rags, huddled in the snow, shivering and half-frozen.

Martin looked at the man, and was sorry for him. He took his own cloak from his shoulders, cut it into two pieces with his sword, and gave one half to the stranger.

As the man gratefully wrapped the warm garment around him, Martin had a strange thought. He remembered learning the words of Jesus, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Suppose that in sharing his cloak with this poor man, he had really shared it with the Lord Jesus!

He could not get the thought out of his mind. He became baptized, left the army, and prepared to be a missionary.

Now at this time there were many Christian churches in France. A large number of Roman Christians were living there, and they had started these churches and had persuaded many other persons

to become Christians and join the church. But these churches were only in the cities. The people who were scattered through the country in tiny villages had no opportunity to hear about the new religion.

The people who lived in these country villages were very poor. They lived in little huts without windows or chimneys or floors. They could not read or write, and they knew nothing about the rest of the world. It would have been difficult to teach them anything. Besides, it was very dangerous to go to these lonely villages. One might perish in a storm or in the snow, or be devoured by wild beasts, or die of starvation, or even be killed by the villagers, who were likely to be afraid of strangers.

When Martin was ready to start his missionary work, he looked about for a hard job.

"I will go out to these country people," he said. "I will live as they do, and I will teach them about Jesus."

He went to a wild and lonely place and went about on foot, teaching the people about Jesus and helping those who were sick and in trouble. Before long other missionaries joined him and went about teaching and preaching and helping the people. Many of the country people became Christians. They also became civilized and learned how to live more comfortably and how to protect themselves and their children from cold and hunger and from wild beasts.

Year after year Martin went on with his work. His friends said to him, "You are getting too old to work so hard. Come and live in the city." But Martin would not listen to them.

At last the bishop of Tours died and the people in Tours said to one another, "Let us have Martin for our bishop."

Martin did not want to be bishop. He wanted to continue living as the poor people did. But one day when he went to Tours to help a sick person, the people gathered around him and insisted that he must become their bishop. So he stayed in Tours, but he still lived as simply as possible and shared all that he had with the poor.

When he was quite an old man he became ill. As he lay in his bed he saw again a vision of the poor man by the gates of Amiens; then the vision changed and the Lord Jesus appeared before him, wearing the half of Martin's cloak.

"It was the Lord!" cried Martin joyfully, and died with the radiance of the vision in his face.

Prayer:

Our Father, we thank thee for all the people who have toiled

and suffered hardships in order that we may know about thee. We too want to be thy faithful helpers. We want to be ready for the work that thou hast chosen for us to do. Help us to do every task well, no matter how small it may be. Help us to follow Jesus, in deed as well as in word. Amen.

WORK PERIOD

1. Continue preparing the map, indicating the lands visited by Christian missionaries during the first four centuries after Christ (see "To the Teacher"). Where is Hungary, Martin's birthplace? Where are Amiens and Tours?

2. Work on the record of different methods of transportation used by Paul and other missionaries and those used to-day.

3. Talk over with children plans for the pageant (see Session One). While the children should be held responsible for working on this activity, it will be necessary for the teacher to suggest persons to interview and books to read—perhaps she and the committee will visit the library together. In every case, it will be wise for the teacher to follow up the work of the committee, and get additional background material.

The committees may begin at once to work out the details of the presentation of the first and second episodes (see page 138).

The entire class can work together to prepare the talks or stories to be spoken by an interlocutor, if a series of tableaux is presented; or, if the lines are to be spoken by the participants, the class can prepare a dramatization of each scene.

4. The group working on the Movie may prepare a picture of Paul's adventures and of Martin and the beggar, for the moving-picture machine. Martin's costume would be that of a Roman soldier (see page 38).

Planning for the Next Session

During the work period the leading teacher will go from group to group checking on progress made and helping with plans for the next session. If there are adult leaders for committees, a few minutes may be taken at the close for each chairman to report and for all to help plan what is to come next.

The worship committee and the teacher who is taking special

responsibility for worship will get materials ready for worship period. The following references will be used next session: Matthew 5. 16; Luke 10. 9; Matthew 28. 19-20; Matthew 18. 21-22; John 13. 34-35.

Recreation: Suggestions for Worship Service: See the suggestions under "Before the Session."

Hymn: "Let the Song Go Round the Earth."

Paul Goes to Prison

"Put them in jail! Send them away! They are ruining our business!"

The screaming, angry voices of hundreds of men reached the ears of the Roman magistrates. A mob was dragging and pushing two strangers toward the market place, where the magistrates, who ruled the Roman city of Philippi, were trying to keep order.

"These men are making trouble!" the mob shouted. "They do things that are against the law! Beat them! Put them in jail!"

"We must stop this or there will be a riot!" one of the magistrates said. "These two strangers must have been very troublesome, or there wouldn't be all this disturbance."

"Yes, we have to keep things quiet in the city," another answered, "or we shall get into trouble ourselves."

So they took the two strangers, and, without allowing them to say a word, ordered the soldiers to beat them.

The soldiers beat the two men cruelly, and took them away to prison. They put them in a dark, bad-smelling room, and fastened their feet in stocks, so that they could not move about.

"These two men are dangerous," the soldiers said to the jailer. "You must be careful not to let them escape."

"What did they do?" asked the jailer.

The soldiers looked at one another. None of them could answer the question.

"We don't know just what they did," the soldiers finally answered. "But it must have been pretty bad because it almost made a riot at the market place!"

"I don't believe these men are bad," the jailer thought. He did not say it aloud because he did not want to make trouble for himself. But he watched and listened. He wondered what the two prisoners were going to do.

Presently he heard their voices. They did not sound rough and angry, like most of the prisoners' voices.

"What are they saying?" thought the jailer. "Why, they are

praying! I wonder why they were put in jail! I am afraid we made a great mistake by treating them so badly!"

Then the two strangers began to sing. The other prisoners usually made a great deal of noise, abusing the people who had them put in jail, and quarreling with one another. But now they were all quiet, listening to the voices of the two strangers. The jailer listened too.

"They are thanking God," he said to himself. "It is strange that they can be so happy."

The night came, but the jailer could not go to sleep. The two strangers did not go to sleep either. They could not sleep. Their bodies were bruised and sore from their beating, and their feet were twisted into the stocks, which hurt their ankles, and made them stiff and numb. They had to sit on a damp, cold stone floor.

The jailer shivered when he thought about it. "I wonder how they can be so happy," he said again.

But he liked to hear their voices, and so did the other prisoners. When the two strangers stopped singing and praying, the others would ask them to sing again.

"I never before heard anyone sing in this prison," thought the jailer. "I wonder who these men are!"

At last the jailer fell asleep, still wondering about his two strange prisoners.

Suddenly he waked up with a startled feeling, as if he had fallen. He looked around and cried out in terror. The ground was shaking from an earthquake and the great prison doors, that had been locked and bolted so carefully, were standing wide open!

"All the prisoners will escape," he cried, "and I shall be put to death! It will be better for me to kill myself!"

He reached for his sword, but just as he was drawing it out one of the strangers called to him.

"Don't harm yourself! No one has escaped! We are all here!"

The jailer called for a light and ran into the room where the two strangers were. He brought them into the clean, comfortable place where he lived, and bowed down before them.

"Sirs," he cried, "what must I do to be saved?"

They answered, "Believe on the Lord Jesus Christ."

He called all his family together, and the two strangers told them how Jesus lived and died and rose again.

"We want to follow Jesus," they all said.

They washed the wounds of the two prisoners and made them as comfortable as they could.

The two strangers baptized the jailer and all his family. Then they told the jailer why they had been put in prison.

"I am Paul, a Roman citizen," one of them said, "and this is my

helper, Silas. Yesterday I healed a poor insane slave girl, who tells fortunes. The men who own her have been making money out of her fortune telling, so they were very angry when she would not work for them any longer. They gathered a mob and took us to the magistrate, who beat us and sent us to jail without finding out what we had done. We are Roman citizens, and it is against the law to beat us. Besides, they should have given us a chance to speak for ourselves."

"The magistrate had no right to act that way," the jailer agreed. He took Paul and Silas to breakfast with him.

Pretty soon soldiers came, saying, "The magistrates say that these men may be set free."

"Let the magistrates come themselves and set us free," said Paul. "They had us beaten before all the people, although we are Roman citizens. Now let them come and take us out of jail, so that everyone may see that we are innocent."

The magistrates were frightened when they heard that Paul and Silas were Roman citizens. They came to the jail and begged the two men not to make trouble for them.

Then Paul and Silas went to the home of Lydia, a good woman who had been kind to them.

"We are going to leave Philippi," they said.

All the people who had become Christians came to say good-by to them. They were off again to take the story of Jesus to people who did not know it.

Session Three

CHRISTIAN MISSIONARIES REACH ENGLAND

Desired Outcome

Discovery of information concerning how Christianity reached England.

To the Teacher

The history of the Christian Church on the British Isles is a complicated and difficult study. There is considerable doubt in regard to the authenticity of some of the traditions, and there are gaps in the record which are not filled even by doubtful tradition. There is a story, however, that in the year 167 A. D. a British chief named Lucius wrote to Eleutherius, Bishop of Rome, and asked for missionaries to be sent to England. In the year 316

York, Lincoln, and London were represented by three bishops, a presbyter, and a deacon at the Synod of Arles, a fact which lends color to the theory that the religion was introduced from Asia Minor through Gaul rather than from Rome. Saint Patrick, who was a Briton, began preaching in Ireland in 433, and some years later missionaries from Ireland brought the Christian religion to parts of Scotland, Wales, and Cornwall.

Augustine's Mission. At the time of the Anglo-Saxon invasion, however, the Celtic Christians were defeated and driven into the western highlands. Augustine's mission was to convert the fierce Angles (English) to Christianity. Their most powerful king, Ethelbert of Kent, had married a Christian princess from Gaul several years before Augustine arrived. Bertha and her confessor had made little effort to convert the king or his people, but undoubtedly the queen's influence helped to smooth the way for Augustine.

BEFORE THE SESSION

The following story may be mimeographed and placed on a table for early comers to read, or a good reader may be chosen by the boys and girls to read it. Books containing similar stories may be marked at those chapters. *The Way of Friendship,* by Cox and Whimster, and *Heroes of Friendship,* by Basil Mathews, Oxford University Press, contain valuable stories for use here. See "Under Which Emperor?" and "The Men of Shingle Beach" in the latter, and "Serapion the Slave" and "St. Cuthbert" in the first.

ASSEMBLY

Story: "Augustine and His Forty Men."

Once upon a time, many centuries ago, a brisk, brown-eyed man named Gregory was walking through the streets of Rome. Now, Gregory was a very religious man, and it may be that as he walked along he was thinking of heaven, for suddenly he stopped and spoke to his friend, "Look! Look! What are those beautiful creatures?"

The friend looked and saw a group of boys. They were tall and very fair, with blue eyes and golden hair.

"Those boys are Angles," the friend replied, meaning that they had come from Angle-land, or England, as we say now.

"I should not call them Angles," said Gregory. "I should call them angels!"

He walked on but he could not forget the boys, who looked so much like the angels which the artists of that time loved to put into their pictures. "Such beautiful people should be Christians," he said. He wanted to go at once to their country to teach the people there about Jesus, but the Romans would not let him go so far away.

For many years he tried to think of some way to send missionaries to England. He made one plan after another, but all came to nothing. At last, however, Gregory became Bishop of Rome and was able to make his wish come true.

He chose a missionary named Augustine to go to England, and sent forty other men with him to help him.

In June, in the year 596, Augustine and his forty men started on their long journey. Perhaps we should not consider it such a long journey nowadays, but it took Augustine and his forty men a long time because they had to go on foot nearly all the way. But they did not mind that. They had pretty good roads to walk on, because the Romans built good roads all through their empire, and, besides, nearly everybody they met on the way was walking too.

They started out cheerfully enough. But as they went farther west, they began to hear disturbing stories. One day they might meet a band of soldiers, coming from the opposite direction.

"Where are you going?" the soldiers would ask them.

"We are going to England to tell the people there about the kingdom of heaven!"

The soldiers would look horrified. "Do you know anything about these English people?" they would ask. "They are terrible! They are twice as big as we are, and very ferocious! They never allow strangers to come into their country!"

"We are not afraid," the forty men would reply, and they would go on walking west.

But the farther west they went the more travelers they met who told them alarming stories about the English people. At last they began to wonder whether it really was wise to go to such a dangerous land. They stopped in the south-eastern part of France and talked it over.

"Perhaps," said Augustine, "I had better go back to Rome and tell Bishop Gregory what we have heard about these terrible English. He surely would not want us all to be killed!"

He packed his knapsack and picked up his long pilgrim staff and started back to Rome. As soon as he reached Rome he went

to see Gregory. What he said to Gregory and what Gregory said to him, no one knows, but presently Augustine was on the road again, walking back to France.

"We must go on," he said to his men, and on they went.

Week after week they walked on, sometimes in the pleasant autumn sunshine, sometimes in the rain. Here and there they found friends who gave them food and let them rest their tired feet for a while, but they did not stay anywhere very long. By the time they reached Paris the rain had turned to snow, and the roads were so bad that they could not walk any farther.

"We must wait here until spring," Augustine said.

The forty men were very homesick, and they still continued to hear dreadful stories about the country where they were going. But now they said no more about returning to Rome.

"We must do our duty," they said to one another, "no matter what happens to us."

While they were in Paris they did all they could to get ready for the rest of their journey. They found interpreters, who spoke the language of the English people. And they learned a great deal about the customs of the strange English.

They heard some things that made them feel much braver. The king of the English had some time before married a princess from Paris. The princess, whose name was Bertha, was a Christian, and the king had promised her that she could keep her own religion. Then, too, there were other Christians on the island of Britain. But the fierce Angles had attacked the British Christians and defeated them and had driven them back into the hills on the west and south of the island.

"The Angles will be friendlier now, since their queen is a Christian," Augustine said.

As soon as the snow melted from the roads Augustine and his forty men marched on to the coast. They got a boat, crossed the Channel, and landed fifty or sixty miles south of London, near Canterbury, where the king lived. Augustine at once sent an interpreter to the king, to tell him that they had a message for him. A few days later the king met the missionaries out of doors under a wide old oak tree.

"We have come a long distance," Augustine said, "to tell you how the compassionate Jesus has opened the kingdom of heaven to all who will believe."

Now, it is very likely that the king already wished to become a Christian, like the queen. But he may have thought, "I will first wait and see what sort of people these Christians are. If they really try to do as their religion commands, I too will become a Christian."

So he answered Augustine cautiously.

"Your words and promises are very fair," he said. "But they are new to us. We do not understand them. So I cannot agree at this time to give up all the beliefs of my people. But since you have come such a long way to tell us something which you believe is good and true, we will be friends with you and treat you as our guests. You may preach and explain your religion, and if anyone wants to accept it, we will not interfere."

He took them to Canterbury and allowed them to use a church, Saint Martin's, which the Celtic Christians had built before the fierce Angles and Saxons came to the island. The king also gave the missionaries a house of their own. It must have been a big house, to hold Augustine and all his forty men. It was probably built of logs, with a great hall down the center, where all the men could eat at a long table, and sleep at night upon the floor. It might not seem very comfortable to-day but the forty men were thankful that they were given such a good home. "These English," they thought, "are not so ferocious, after all!" They marched into Canterbury singing hymns, and all the people came to look at the strange men from across the water.

They began at once to teach the people to be Christians. Some of the men went about preaching. Some stayed at home and took care of the poor and sick who came to them for help. Some taught the children. And some showed the men how to improve their land and raise better crops and how to build better houses and make better furniture and clothing.

When the king saw that the missionaries really lived as their religion taught that they should live, he decided that he too would become a Christian. So he was baptized and a few months later, on Christmas Day, ten thousand of the English people were baptized.

Thus Gregory's wish came true at last.

Conversation

Early comers may report on the stories they have read.

What made King Ethelbert decide to become a Christian? What is the best way to show people that our religion is really worth while? Shall we read Matthew 5. 16? Is this what Augustine and his men did? How did they do it?

Ask the juniors to think of definite commandments which Jesus gave to his followers, and look these up in the Bible, such as Luke 10. 9; Matthew 28. 19-20. Their attention can be directed to the activities of church and community which were studied in con-

nection with the first unit. The children can look up sayings of Jesus which apply to personal conduct. What rule did he give us for treating one another fairly? (Matthew 7. 12). What does he say about forgiving? (Matthew 18. 21-22); about loving one another? (John 13. 34-35.)

Hymn Study

Read silently "Forward Through the Ages." Discuss.

When a certain hymn writer thought of all the people he knew and of all the people of former years who worked for the coming of the Kingdom, he saw in his imagination a picture of all of them marching toward a goal. As we read the hymn we too can see people marching. We can see the things which they are doing as their share in bringing in the Kingdom. We have just been talking about some of them.

Read the first stanza. Who are the faithful spirits? Where did they get the idea of working for the Kingdom? That is their "call divine." As the faithful spirits move forward each is working in his own way to bring happiness to all. Are they all doing the same kind of work? What are some of the things they are doing? Are any of them giving gifts which will help to bring in the Kingdom? What gifts? Those are the things meant by "gifts in differing measure," "manifold service."

The pageant which our committee is working out illustrates this hymn. Will the chairman of the committee give us the names of the episodes which they have planned so far to show the spread of good news about Jesus? See if the first and second stanzas of this hymn fit in with the work on the pageant so far. Perhaps the third stanza will fit in also as you develop the pageant.

Read the second stanza. What does the author call the kingdom? What is a "reign of love and light"? The author mentions four kinds of people who have believed in the coming of the Kingdom. Who are they? What have they done? The last stanza gives us a picture of everyone working together. See if you can find the reason for working together. What is meant by "In each loss or triumph, Lose or triumph all"? How can that be true?

Sing the hymn.

Prayer: Our Father, help us to follow Jesus. Keep us from speaking words or doing deeds that do not show honor to thy name. Make us worthy of all the love that has been given us, and all the efforts that have been made to enable us to know about Jesus. Help us to show in every way, small and great, that we belong to thee. Amen.

WORK PERIOD

1. Continue work on pageant (see page 138 for work to be done).

2. If the pageant is not being developed, the children may wish to make a frieze to illustrate the incidents already learned in the spread of Christianity. Philip, Paul (shipwreck; at Malta; at Rome), Saint Martin, Augustine's forty men may be illustrated on large sheets of paper. Water color or crayon may be the media used.

3. Make a picture of the meeting of Augustine and the king, for the Moving Picture. Suggestions in regard to costumes can be found on page 138. Information in regard to costumes with illustrations can be found in the encyclopedia under "Costumes."

4. The group interested in the transportation activity (see page 142) can make a trip to the library to look up books on navigation and pictures illustrating boats of ancient days.

5. The work on the map can be continued. Where is Canterbury? Where are York, Lincoln, and London?

Planning for the Next Session

After the map committee has pointed out the places touched so far, the teacher might say: "Have you noticed that while we have been studying about the work of early Christians and how they carried the good news of Jesus to many lands, we have said very little about the Bible in which we read the story of Jesus' life? Would you like to learn about what happened to the Bible during the time of the early missionaries?" Someone may be delegated to report on the forms in which the Bible first was written—scroll and manuscript. Someone else may report on the story of the Bible in the Middle Ages and the translation by Martin Luther. This will carry the investigation to the story of printing which

comes in the next session. An encyclopedia may supply necessary information or one of the following, *How We Got Our Bible,* by J. Patterson Smyth; *The Story of Our Bible,* by Harold B. Hunting.

Each of the committees may report how far their work has progressed.

The class can be asked to bring to the school for the following session any unusual copies of the Bible which are in their homes. Bibles of an early date, or Bibles in foreign languages, or Bibles with unusual illustrations will be interesting.

The juniors may be interested in visiting a printing establishment. This trip will form an excellent follow-up for Session Four. Plans can be made for a visit of this sort. See page 30 for plans for making trips. It will be particularly interesting if the children can observe the processes of molding the type and of setting it up.

The visit will be much more illuminating to the boys and girls than any mere description can be; but if it is not practicable, the teacher or children can secure from the printer specimens of type, proof sheets, slugs, and so on, to use in the next session.

The worship committee may prepare the following Bible study.

Find a story about Jesus reading the Bible: Luke 4. 16-21. Read about a boy who studied the Bible: 2 Timothy 3. 14-16.

Session Four

THE CHURCH AND THE BIBLE IN GERMANY

Desired Outcome

An interest in learning how books are made and the part they have in spreading the kingdom of heaven. An appreciation of the making of the Bible.

To the Teacher

There is reason to believe that Christianity was introduced into the lower Rhine lands of Germany before the end of the second century. The record is vague, however. The migrations of an-

cient tribes had caused the downfall of many centers of civilization, and the Christian Church in Germany made little progress until the closing decades of the sixth century, when Columbanus, of the Celtic church in Ireland, began a mission in Swabia. Other Celtic missionaries established churches in different parts of Germany. The British Wynfrid, or Boniface, is, however, considered the real founder of the German church. His work was done during the first half of the eighth century. At Geismar, near Fritzlar, he broke the hold of the pagan priests by chopping down the sacred oak of Thor. Van Dyke gives an imaginative and colorful version of this old tradition in his story, "The First Christmas Tree." Another book that can be used in this connection is *The Way of Friendship,* by Cox and Whimster.

It may be advisable to make plans for using the next class period for the visit to the printing establishment.

Many museums and libraries contain beautiful manuscript copies of the Bible and other books. The first printed books followed the style of these highly ornamented copies. The Gutenberg Bible, a copy of which is in the Congressional Library in Washington, D. C., has elaborate initial letters and marginal decorations, including small pictures of human figures, flowers, birds, and fruits. A page of this Bible is reproduced in the *Encyclopædia Britannica.*

It is probably not too much to say that the pressure for copies of books of the Bible was a leading motive in the invention of printing. At that time (about 1440) there was great hunger for the Bible, and the presses were kept busy for many years to meet the demand. Even now the Bible has not lost its distinction of being the best of all best sellers. It has been translated into more than eight hundred languages and dialects.

"Consider this great historical fact, that for three centuries this book has been woven into all that is noblest and best in English history; consider that it is written in the noblest and purest of literary form; and, finally, consider that it forbids the veriest hind, who never left his native village, to be ignorant of the existence of other countries and other civilizations, and of a great past stretching back to the furthest limits of the oldest nations of the world." *—Thomas Huxley.*

SUGGESTED PROCEDURE

BEFORE THE SESSION

Place on a convenient table for examination a number of Bibles of different sizes and in different languages, if available. Small copies of the New Testament, or the Gospels, can be obtained at a low price from the American Bible Society, Fourth Avenue and Eighth Street, New York, N. Y. Facsimiles of illuminated manuscripts, of Egyptian hieroglyphics, of Chinese picture writing, of Hebrew and Greek letters will add to the interest, or copies of encyclopedias containing articles on the printing of the Bible may be displayed.

ASSEMBLY

Opening sentence in unison (Psalms 119. 105): "Thy word is a lamp unto my feet and a light unto my path."

Hymns: "Tell Me the Stories of Jesus," or "Forward Through the Ages."

Story

BONIFACE AND THE SACRED OAK

We have traced the way the story of Jesus came to many countries in Europe. How did it reach what is now Germany?

For many years after Augustine reached England—indeed, for many years after Augustine and all his forty men had died, missionaries continued to go about England preaching and teaching. Wherever they went they were likely to be treated kindly and taken into the homes of the people.

In the South of England there lived a noble family who always allowed the missionaries to stay with them when they were in that part of the country. One of the members of this family was a boy named Wynfrid, who was specially interested in hearing the missionaries talk.

One day Wynfrid said to his father, "I should like to go to school and prepare to be a missionary."

"I have other plans for you," his father responded. "Besides, there are already many missionaries."

"True, there are many missionaries in our country," Wynfrid answered. "But there are other lands where the people know little about the Lord Jesus."

"Why should you trouble yourself about the people in those distant lands?" his father asked.

"But, my father, did not men from distant lands come here to teach us the Christian religion?" Wynfrid replied.

"That is true," said his father. He thought about this a long time and at last allowed Wynfrid to go to school to prepare for work as a missionary.

Wynfrid studied many years. When he was ready to begin his work he was given the name of Boniface, and was sent to the land east of the Rhine, where many of the country people still worshiped Thor, the thunder god. In this land was a very large old oak tree, which the heathen priests said belonged especially to Thor. No one except the priests dared to touch the tree, for fear that Thor would be angry, and cause them to die.

When the priests of Thor heard that Boniface was teaching the people about Jesus, they gathered a great crowd together near the sacred oak. They prepared to offer sacrifices to the thunder god.

Boniface appeared in the crowd. "There is no thunder god!" he shouted. "Thor is not a true god! The tree cannot hurt you!"

The people were frightened and the priests were angry.

"I will prove that I am telling you the truth," Boniface said. "I will take an ax and cut down the tree and you will see whether Thor can harm me."

The priests tried to stop him but the people held them back. "Let us see whether Thor can defend his tree," they said.

Boniface swung the ax and struck the tree. He swung it again and again, now on one side and now on the other. The people held their breath. At last the tree was chopped through, nearly to the heart. Surely, the people thought, Thor will soon show his power and punish this reckless boniface! But the great tree began to sway; the people got hastily out of the way, and crash! down it came!

Boniface was triumphant. "I will show you how to use the good wood in this tree," he said. "I will take it and build a church, where you can worship the true God!"

"Thor has fallen!" the people cried. "We will worship the true God!" And thus began the Christian Church in Germany.

Introducing the Study of Gutenberg

We are told that in the early days of the Christian Church books were very expensive. Very few people could own Bibles, so few people really could learn to know the Bible no matter how much they wished to do so. Why was that? It often took a man many weeks or even months to make only one copy of one book. Suppose before we had a reader or an arithmetic to use in school

we had to pay several months' wages to someone to copy it. We could not have many books if that were the case.

(Show an open book or newspaper.) How were these words made? Did someone take pen and ink and draw each letter? Why not? How is printing done? How are the types for the different letters made?

Story

What Gutenberg Did

Hundreds of years before Gutenberg, the Chinese and also the Japanese were using the idea of printing, or stamping, instead of drawing. But the people in Europe knew nothing about it, and they would not have been much helped by it anyway, because the Chinese words are not made up of letters, like ours.

So the Europeans went on painstakingly copying their beautiful manuscripts. They spent a great deal of time especially in drawing initial letters. But one day some book copyist had a bright idea. He carved a number of lovely initial letters on wooden blocks. After this his copying went along rapidly, because, instead of having to take time to draw an initial letter every time he started a new page, or a new chapter, or a new sentence, he simply took the block which had that letter carved on it, covered it with ink, and stamped the letter on the page.

That was quite a help. But still, it was a long job to copy a book. Then another clever thought came either to this same man or to another man. This was to carve whole words on a block and stamp them on the page instead of drawing them. But there was something wrong with this idea. What was it? One could not copy an entire book in this way, because one would need a separate carved block for each word that was used even once in the book.

But some one found a way to avoid so much trouble. This clever person took large blocks and carved an entire page of a book on each one. Thus a number of copies of the same book could be made much more quickly than if they had to be copied by hand. But this plan was useful only when the same book was to be printed over and over. It did not help at all in preparing another book.

It was several years before any one solved this problem. Then someone—we are not sure who had this very useful thought—got the idea of carving blocks with just one letter of the alphabet on each block. This happened during the fifteenth century when a great many persons were trying to find easier ways of making

books, and it may be that more than one person got this idea at about the same time.

The man who made the best use of this idea—perhaps he was the one who really thought of it first—was a German, named John Gutenberg. Gutenberg knew that wooden type would quickly become worn and blurred, and he also knew that it would take a great deal of time to carve out each piece of type separately. He finally thought of a wonderful plan, and no one in all the years that have followed has been able to think of a better one. He made molds for each letter of the alphabet, and poured melted metal into the molds. When the metal cooled, he had something very much like the type we use to-day. With this type he could quickly set up any sort of book, and could make many impressions of it on the printing press which he invented.

The first book which he set up and printed was a Bible. Why did he make this choice? There were probably at least two reasons. One was, that Gutenberg realized that he had made an invention which was to be of great importance, and he wanted to give first place to the greatest of all books. Another reason was that people in many different lands were trying to get Bibles. No other book was so eagerly desired. People believed that the Bible held the secret of the best way to live, and they wanted to read it for themselves and find out just what it said. Martin Luther translated the Bible into German, so that his people could read it in their own language.

The English people wanted Bibles. But most of the Bibles at that time were in Latin. Only a few passages from the Bible had been translated into English. The people who were ruling England in Gutenberg's time did not want the common people to read the Bible for fear they would find out that the rich and powerful men were not living according to the teachings of Jesus. They did not want the common people to read the kind things that Jesus had said about the poor. So they made a law that no English Bibles could be brought into the country.

But a brave man, William Tyndale, put the Bible into English. In spite of the king and his friends, these Bibles were brought into England and sold to the people. Poor people would give almost all that they could earn in a year for a copy of the Bible. They learned many chapters by heart, so that if the Bible should be taken away from them they could still remember part of it.

People were punished cruelly for buying and owning Bibles. But all the while more Bibles were being printed and bought, and at last it came about that anyone in England who wished to, could own and read a Bible in peace.

WORK PERIOD

1. Continue work on the pageant. If the adventure of Boniface is to be used, Van Dyke's story, "The First Christmas Tree," will afford excellent background material.

2. The children working on the transportation activity can prepare brief talks explaining ways in which each has been used or is being used to further the aims of the Christian missionaries. For example, speak of the use made by Paul and other early missionaries of the Roman boats. Modern steamboats carry missionaries rapidly from place to place. Air planes make possible rapid transport of medicines, mail, etc., to missionaries. The children can find stories illustrating the use in missionary work of modern methods of transportation in the books and other publications listed on page 172. A missionary who now lives in the community but who once worked in far away regions may be invited to describe his or her experiences.

3. The map committee may locate and mark on the map Geismar, near Fritzlar, in Hesse, Germany, where Boniface felled the sacred oak. Find Mainz, where Gutenberg produced the first printed copy of the Bible.

4. The juniors may plan to visit the printing office. They may make plans in this period. They should decide what they wish to see at the printing office and make a list of questions. Any groups who have access to rare old copies of the Bible should visit these. By all means groups near Washington should go to see the Gutenberg Bible. This is a vellum Bible in three volumes. It is a copy of Jerome's Vulgate and is printed in Latin. Ask a guide to help you get the most from the trip.

Planning for the Next Session

A committee can be appointed to look up the connection of the local church with the church in Europe. Is the connection through an older settlement in another part of the country, or is it direct? Children representing different national or denominational origins may be able to trace different lines of connection with the churches founded by the early missionaries. See pages 167 and 168 for suggestions for research in this connection.

Some person interested in the early history of the locality, or a descendant of early settlers, may be invited to talk to the class and answer the questions of the children about the founding of the local church.

How is our church going on with the work of telling of Jesus in this country? A committee may consult the pastor about the activities of home missions and church extension. If possible, it will help to have the pastor or some officer in a local missionary society present, to answer questions, explain difficult points, and suggest practical ways of helping.

Planning for the Next Worship Service

The worship group can look up stories in the book of The Acts which tell how the Christian religion was carried to a new place not by missionaries but by persons who went there to make their home, just as in many instances it was brought to this country by persons who came here to settle. An account of the work done in this way by Aquila and Priscilla is given in Acts 18. 1-3, 11, 18, and 24-28. The friends who came to greet Paul on the way to Rome, Acts 28. 13-15, afford another example of this sort. The children can prepare to tell the stories during the worship service (see page 168).

Recreation Period

Foreign games, or work on pageant.

Session Five

STARTING CHURCHES IN OUR OWN COUNTRY

Desired Outcome

A better understanding of how we came to have the Bible in America. Information about the founding of the churches in America.

To the Teacher

The religious motive is noticeable among the early settlers in

this country. The Pilgrim Fathers and the Puritans in Massachusetts, Roger Williams in Rhode Island, the Moravians at Salem, North Carolina and Bethlehem, Pennsylvania; Oglethorpe in Georgia, Penn in Pennsylvania, Junipero Serra in California, and Marcus Whitman and Jason Lee in Oregon are examples. Each section of the country has its own traditions.

In order to give the children a vivid realization of the sequence of efforts which brought into being our present-day American churches, it is suggested that the early religious history of the state and the immediate locality be given the weight of attention during this session.

Bringing the Church to America

In many sections of the country a study of some band of early colonists will be appropriate, even though the locality is far from the place where the original settlement was made. For example, there are cities and villages in the Middle West which were founded by emigrants from New England, who simply transplanted their religious observances and other customs into another soil. But in other cases the connection with the Old World is more direct and recent, as, for example, a group of Presbyterians who came from Scotland to found a community in Iowa, or a group of Lutherans who carried their religious faith and social customs from Norway to South Dakota. In any case it will be interesting to trace the original religious connection of the community with the Eastern Hemisphere.

Local Traditions

The search for the religious beginnings of the community may bring to light the efforts of an early Methodist circuit rider, or of a Baptist family who organized a Sunday school for the children of an unchurched settlement. New York remembers the far-seeing Dutch pastors of the Reformed Church, and also Barbara Heck. Sioux City, Iowa, has a unique memorial to the efforts of her religious settlers—a monument on the spot where the first prayer meeting was held.

There may be a historic church in the community, which the class can visit. Some person in the community—a descendant of

early settlers or a student of pioneer history—may be invited to visit the school and tell the children about conditions of worship and religious instruction in the early days. Striking incidents in connection with the founding or early history of the church can be developed for use in the pageant.

If the religious life of the community can be traced back to any of the major colonial ventures, a story of its development can be prepared by consulting histories, encyclopedias, school textbooks, and other ordinary sources of information. The class can appoint a committee to make and present as full a report as possible (see page 170).

If the connection is less direct it may be necessary to consult old histories of the county or city, old newspaper files, and old church records. Persons who have lived long in the community can sometimes supply interesting information.

Suggested Procedure

BEFORE THE SESSION

The committees may work on their special interests. Questions may be prepared, if there is to be a guest speaker.

ASSEMBLY

Opening sentence, in unison (Psalms 118. 19): "Open to me the gates of righteousness: I will go into them, and I will praise the Lord."

Hymns: "Faith of Our Fathers," or "Forward Through the Ages."

Story: (Old stories prepared by children. See page 166.)

A Traveler Finds Friends

One day long ago a traveler entered the Greek city of Corinth. This was a beautiful city in those days, with stately public buildings and fine statues and a great fountain where the people came with their jars and pitchers to get water.

But this traveler was less interested in the buildings than in the crowds of people who swarmed about everywhere. They had come from many different lands. Some were speaking Greek; some Latin; while others were using the strange languages and

dialects of foreign lands and races. Some were tall and blue-eyed and fair; some were swarthy and black-browed. Some were dressed in finely woven, embroidered garments; some wore coarse, soiled tunics and went barefoot, carrying heavy burdens.

The traveler, however, did not care how poorly they were dressed, or how strangely they spoke. They might be rich; they might be poor; they might be masters or they might be slaves. He was not interested in any of these matters. He had something which he wished to say to everyone of them. He was Paul, the apostle, and he had come to tell the people of Corinth about Jesus.

The friends who were with him led him to a humble dwelling on a side street.

"This," said one of the men who was named Aquila, "is my home. You are welcome to come here and rest. My wife Priscilla and I have not lived in Corinth long. We made our home in Rome until the emperor began to persecute the people of our religion. But we have found friends in Corinth and we will be glad to help you."

Paul entered the house, glanced about, and spoke in a pleased voice: "So you too are tentmakers! That is my trade; I earn my living by it while I go about preaching!"

"Truly, brother," Aquila replied, "you can make your home with us and work at your trade as you wish. We have all the tools and everything that you will need, and we have room for you."

Priscilla brought water to the men so that they could wash away the dust of the long walk. Then she prepared food and served it so kindly and generously that Paul knew he had found real friends.

For a year and a half he stayed in Corinth, living in the home of Aquila and Priscilla. They helped him; they made his home comfortable, and they brought their neighbors to hear him preach. They set aside a room in their house where the Christians could meet, just as the pioneers in our own country held their first church services in their own homes.

Troubles came and Paul had to go away. But Priscilla and Aquila went with him, and made a new home at Ephesus. Paul went farther on his journey, but soon came back to them and stayed with them three years longer. When Paul's life was in danger, Aquila and Priscilla risked their own lives to save him.

Paul went on his journey again, and Aquila and Priscilla also moved to another city. Wherever they went they had a church in their house and taught their neighbors about Jesus. Paul always kept in touch with them. When he wrote his last letter from his prison in Rome, he sent a loving message to his friends, Aquila and Priscilla.

Prayer: Our Father, we thank thee for our church. We realize that a great many people had to work together and make many sacrifices in order that we might have a church in our community. Our Father, we are thankful for these friends of long ago, who loved thee and wished to serve and worship thee. We thank thee that they gave us a place in which to worship thee and to learn of thy great love to us. Help us to do our part to help our own church and to establish churches in places where there are none. Amen.

Report of Committee

The children who were to look up the connection between the local church and the church in Europe may make their report. Was the church founded by persons who came directly from the old country? Or did the early settlers come from another part of this country? If so, what was the original connection with countries of Europe?

What interesting events were connected with the establishing of the local church, or its early history? Perhaps its name has some special significance in this connection. It may be possible for a descendant of an early settler to be present and tell the children stories of the efforts made to establish a church in the community.

WORK PERIOD

1. Indicate on the map the connection between the Old World and the local church. Lines can be drawn with colored crayons, or narrow ribbons can be used.

2. The episode in the pageant dealing with the founding of the local church and its connection with Europe can be planned. Pictures of costumes of colonial days are to be found in school histories, etc. The public library will probably have a wealth of material on this subject. There may be museums or art galleries near enough for a visit, in which actual costumes of the era and locality are on exhibition.

3. The transportation group can record methods of transporta- used in the early days and still used to carry the gospel.

4. Another group may plan to visit a church with historical associations. If some person from this church can serve as guide

and explain the part played by the church during the settlement of the community, or during some time of stress or anxiety, the trip will have much more meaning for the class.

Session Six

WE PASS THE NEWS ALONG

Desired Outcomes

Discovery of what our church is doing to carry the good news of the kingdom of heaven to people who do not know about Jesus. An understanding of what juniors can do to help.

To the Teacher

There are several ways in which the rest of the unit may be worked out. A plan may be made for organizing the study around the different types of missionary work which are now carried on and which illustrate Jesus' method for bringing in the kingdom of heaven, namely, works of healing, teaching, and preaching. This is the plan followed here, but in addition materials may be obtained from denominational headquarters on medical, educational, and evangelistic work. They should be ordered before the vacation church school begins (see Workers' Conferences, page 11). Such materials may be grouped for use by the three interested groups, and a session may be used for each of the three topics.

Or a plan may be made to study some specific denominational project. The local church may have a definite interest in some particular field. What is being accomplished there? An officer of a local missionary society may be invited to speak to the group about this special work or on some other phase of missionary work (see note in Introduction).

Another plan would be to study mission work of the country chosen for special emphasis by denominations associated with the Missionary Education Movement. Textbooks have been prepared by the Missionary Education Movement for each emphasis, and each denomination has prepared its own material in magazine or leaflet form. Write your missionary headquarters for further information concerning the country you choose.

List of Missionary Education Movement Texts for Juniors:

In the African Bush—Africa—Schwab.
Sugar Is Sweet—Caribbean Islands—McConnell and Forsythe.
Wheat Magic—Rural Life Around the World—Bro and Dexter.
Out in the Country—Rural Life in the United States—Orton.
Many Moons Ago and Now—North American Indian—Gladfelter.
Jewels the Giant Dropped—Philippine Islands—Eberle.
Friends of the Caravan Trails—Near East—Harris.
Jumping Beans—Mexicans in the United States—McLean.
Under the North Star—Alaska—Gladfelter.
The Golden Sparrow—India—Harper.
New Joy—China—Sewall and Jones.

SUGGESTED PROCEDURE

BEFORE THE SESSION

If the first plan for study is chosen, get for the interest group tables, pictures, books, and exhibits which will illustrate the three phases of missionary work. Pictures or stories from any mission station will show how the three go hand in hand. The boys and girls who come early may examine available materials for the purpose of making lists of the different things which their church does in each field. They may start the discussion as the group is called together. Call the group together with music for "Forward Through the Ages."

Hymn: "Forward Through the Ages."

Choosing Activities

Start conversation about investigations which the boys and girls have been making between and before sessions. Have the reports planned at the last session. (No one group of teachers will be able to prepare all three plans for teaching this section on modern missionary work for the purpose of allowing the boys and girls to choose which plan they will follow. So after a choice of plan has been made by the teachers, they will make sure that there is enough material available for several interest groups to continue the study.) If the plan is to study a special missionary project of the local church or the missionary emphasis for the year, the

group may start work by making a list of questions about that country which they want to have answered. Some questions may be: Where is the country? How does one get to it from the United States? In what ways do the people live differently from people in our country? Do they have stories, games, or music which would interest us? How do they dress? What kind of houses have they? The questions may be arranged under different topics and groups may choose which topics they wish to investigate, such as home life, dress, schools, folklore, music. A plan for report may be worked out together. The committees may make written reports which can be bound into a book. They may make oral reports, illustrating their talks with pictures, songs, and stories. When the reports are presented to the class, portions will be chosen to be added to the pageant, the frieze or the "Book of World Christians."

If the first plan is to be used as developed here, the investigations and reports will cover all the countries served by the denomination. Reports may be made on the three topics or the topics may be further divided, as, Medical Missions in the Orient, Our Denominational Schools in South America, and so on.

Work Period

Start investigations.

Recreation Period

Continue work on costumes for pageant. Or choose games from lists given.

Suggestions for Worship Service

Hymn: "We've a Story to Tell to the Nations."

Discussion of Bible Materials. Where did the disciples get the idea of preaching the gospel to all people? Read Mark 13. 10 and Luke 9. 2. Did Jesus believe that people all over the world would become his followers? Read Luke 13. 29. Read what Peter said about people of different nationalities. Acts 10. 34-35.

Story: Choose from denominational material if one is needed.

Prayer: Our Father in heaven, we want to do our part in helping to tell all the people in the world about the kingdom of heaven. We want to pass along to others the good news that was brought by missionaries, to our own people long ago. We want the children in all the lands to know that they belong to thee, the great and loving Father. Help us to take part in this work. Help us to be fair in our dealings with people from other lands and of different races. Help us to be true and loyal followers of Jesus. Amen.

Hymn: "I Would Be True."

Planning for the Next Session

Check on progress during this session and plan any necessary between-session work. Delegate responsibility for bringing new supplies. Find out whether any committee on some special type of missionary work can make a report next session. Most likely, no one will be ready. Decide who shall report the next following session.

SESSION SEVEN

HOW DOCTORS AND TEACHERS CARRY THE MESSAGE OF JESUS ABROAD

Desired Outcomes

A purpose to show the friendly spirit to people of other countries. An understanding of definite ways in which this may be done.

To the Teacher

If the teachers have decided to study missionary work in a particular country, this session may be omitted, and the material for the study of that country expanded for use through two or three sessions. If this session is used, it may be given more of a denominational emphasis by choosing missionaries from one's own church who have done or are doing medical or educational work.

Suggested Procedure

BEFORE THE SESSION

Those who were to bring new materials will arrange the supply and reference tables. Others may start on their investigations.

WORK PERIOD

Begin at once with work on the various activities. It may be necessary to review plans made last session and to have each committee make a statement of what they are beginning to do. Those who are studying educational work in missions will try to find answers to some of their questions. What kind of schools does our denomination have in foreign lands: kindergartens, elementary schools, high schools, colleges, vocational schools? Which of these shall we choose for report? What information about the schools will be interesting to our group? Are there any outstanding native teachers whose biographies would be interesting? Are there outstanding missionary educators whose work should be reported? Are there records of students who have studied in these schools and have gone abroad to England or America or some other country to study further? What interesting stories are there about the work of boys and girls who have finished vocational courses? (The story of the South Africans learning how to farm is a good one. It is also the story of how men came to take over some of women's work.)

The committee which is to report on health work have a long list of fascinating biographies to study. There are Dr. David Livingstone, Dr. John G. Paton, Dr. Horace G. Underwood, Dr. Walter R. Lambuth (Bishop), Dr. Albert L. Shelton, Dr. Albert Schweitzer, and a host of others. The committee may want to tell of hospitals, clinics, visiting nurses, or traveling doctors. They will have to choose just a few topics from the material available in order to finish their work in the short time left.

RECREATION PERIOD

A committee may choose games from the list in Unit I or the group may wish to play some of the games from other countries which they learned in Unit II.

Suggestions for Worship Service

Hymns: "We've a Story to Tell to the Nations," or "Forward Through the Ages."

Discussion: What is a missionary? Why do we still have missionaries? Read Matthew 28. 18-20. Who heard these words of Jesus? Did they obey them? Who were the first Christian missionaries? Read The Acts 13. 1-3. Who were the missionaries in this story? Who sent them out? Have we studied about any other missionaries who were sent out by one person or a small group of Christians? Who sends the missionaries we are now studying about? What can we do for the missionaries whom we have sent to foreign lands? Perhaps the group can plan a special missionary offering for a missionary whose work they are studying.

Story: "A Man of Many Talents" (see story at end of chapter).

Hymn Study: "In Christ There Is No East Nor West," page 109.

Read the first stanza in unison. What does it mean? "The fellowship of love" is the poet's way of describing the kingdom of heaven. Imagine a fellowship of love reaching around the world. Can you think of several different things which that would mean to us and to people in other countries?

The second stanza gives two suggestions for making the world a fellowship of love. One you can find for yourselves because it is plainly expressed. What is it? Think of one way in which we can serve as Jesus did and reach people in other countries. The other suggestion for making the world a fellowship of love is found in the first two lines. What does it mean to commune with someone? People sometimes say that when we worship, our hearts commune with God. The author is suggesting here that all true hearts who commune with Jesus every day are learning the fellowship of love.

The third stanza is addressed to Christians everywhere asking them to join hands and to serve God as Jesus did.

What does the fourth stanza mean to you? Did you ever hear a man (or a woman) say that he liked someone else because they had so many things "in common." What did he mean? Many

times people are friends because they are interested in doing the same things: in reading the same kind of books, in listening to the same kind of music, in playing the same games. This stanza suggests that all people who love Jesus and love to do the things he did, must surely love one another. It means simply that the love of Christ brings the whole world together.

Sing the hymn.

Prayer: That our study together may help us to find many things in common with the people in other lands. That in learning to know them we may learn more about the fellowship of love. That in worshiping God and in serving him we may be true members of the fellowship of love.

Planning for the Next Session

Remind those who are to report next time. Since there have been two periods for study, both committees may report. Find out whether they want to have charge of the worship period. If not, the worship committee may plan the service. They may use Psalm 86. 9; Deuteronomy 15. 7, 8, 11; Hebrews 10. 24; 1 Thessalonians 3. 12; 1 John 3. 18; one or two missionary songs, a story of some boy or girl about whom a missionary has written.

Source Material (for committee on medical work).

A Man of Many Talents

When you hear the word "Africa" what do you think of? Perhaps you think of lions and tigers and elephants and giraffes; of boa constrictors and bright-colored tropical birds and poisonous snakes. Perhaps you think of monkeys climbing about in the jungle, where the vines are so closely twined about the trees that the sun cannot shine between the leaves.

All these things are in Africa, and many more which are as strange as these or stranger. When we read about them it almost seems as though living in Africa would be very much like going to the zoo or the circus every day.

But many millions of men, women, and children live in Africa, and few of them find their lives to be as gay as we might think. They often suffer from famines, when entire villages starve to death; and there is a great deal of sickness among them. They are often very sad because they are afraid of witches and of evil

spirits, and they do not know about the Heavenly Father who loves his children and wishes them to love one another.

So men and women from other lands have gone to Africa to tell the people there about the kingdom of heaven, just as the missionaries came from other countries to teach our own ancestors long ago. The missionaries teach the people how to do good by doing good themselves. They have schools and hospitals for the people, and they take care of those who are sick and friendless.

Suppose we see what is being done at one of the mission stations. We shall find a school where the boys and girls are taught to read, and to live cleanly and healthfully, and to do useful work. And we shall find a hospital which is always filled with sick and injured people.

Some of these people have been brought to the hospital by their friends, who help to take care of them, and pay the missionaries with food and other supplies, or even with money. But some of them have no friends, and have been left with the missionaries because they were of no use to their own people. Let us look into a case of this sort.

In a village in the forest there is an old woman who is sick and has no one to take care of her. She has no food and cannot get any for herself. She needs fuel, for although this village is near the equator, the nights are damp and chilly. She asks a neighbor for wood.

"I will chop some wood for you, so that you can make a fire," the neighbor promises. She goes to another woman and says, "Let me borrow your ax, so that I can chop some wood for this sick old woman."

"Why do you want to chop wood for her?" the second neighbor asks. "She is no good to anyone. She will not be able to work any more. Let us take her to the white doctor so that she will be out of our way."

"If we take her to the white doctor, someone will have to stay with her and help take care of her," says the first neighbor.

"We will leave her when no one is looking and run away," says the second woman.

So they take the poor old woman and leave her near the hospital, and then run back into the forest. Soon the white doctor sees her and has her taken into the hospital. Although she had no friends among her own people, the missionaries are her friends and take good care of her as long as she lives.

There are many other patients in the hospital. There are children who were brought to the white doctor because they seemed to be dying of sleeping sickness or some other terrible disease. Perhaps there are men who have been attacked by lions or tigers.

There are people who are crippled and people who are blind. And just as long ago the lepers came to Jesus to be healed, there are to-day lepers in Africa who come to the Christian people in the missionary hospital for medicine and care.

The white people at the hospital are kind to all the patients and either help them to get well or take good care of them as long as they live. The African neighbors do not understand why the missionaries do this. "Why does the white doctor take care of people who cannot work?" they ask. Then the missionaries explain that they are trying to be like Jesus, who taught us that we should love one another and show kindness even to the poor helpless people who can never repay us.

This is a new thought for some of these people. They will come again to hear about Jesus and perhaps some of them will soon become Christians.

It is not an easy thing to be a good missionary. The doctor at the hospital has to know how to do a great many different sorts of things. He has to know how to treat people who are sick and injured, of course, and that is much harder in Africa than where we live, because in hot, moist countries there are dangerous diseases which are scarcely known in other lands, besides many accidents with wild beasts and with poisonous snakes. And these people do not know how to take care of themselves to avoid infections and to keep from spreading their diseases among others. So the doctor has to be a very good doctor or he could not accomplish anything.

But Dr. Albert Schweitzer, the doctor at this hospital, really does accomplish a great deal and many persons who come to the hospital very sick, go home quite cured and well. All over the country the people hear about this wonderful white doctor, and more and more patients come to him, so that the hospital becomes very much overcrowded. It was never a good building for a hospital, anyway; the rooms are dark and stuffy and hard to keep clean. Then, too, many of the patients have no money and no food, so the doctor has to provide for them.

"If I had space for a garden, we could raise part of the food," the doctor says.

He looks around. Two miles away he finds a better place for a hospital and gets permission from the government to use it. It is a tremendous task to build the new hospital. Doctor Schweitzer has to do a great deal of the work himself. He must make plans about clearing the ground; he or one of his helpers must go every day up the river with the workers and show them what is to be done and see that they do it. The doctor himself sets the piles on which the building must stand, because no one else can do this

work accurately enough. He has to be carpenter and painter and furniture maker. And all the while that he is carrying on this work, he has to take care of his patients. No wonder he says that he sometimes grows very tired.

Now, in addition to all this, Doctor Schweitzer has another daily task, one which you will not be likely to guess. Every day he practices on his piano! He is a noted musician; he has given concerts in many countries in Europe; and is one of the most celebrated pipe organists in the world. When he is in Europe he goes about giving concerts and thus raises money to support his hospital.

Besides being a famous musician, Doctor Schweitzer is a very learned man, and writes scholarly books. Sometimes his friends wonder why a man who can make beautiful music and write great books should spend so much of his time working at hard and heavy tasks to help people who cannot understand how great a man he is. When they ask him about it he replies: "Have you forgotten what Jesus did? He took a towel and washed the disciples' feet."

Session Eight

HOW DOCTORS AND TEACHERS CARRY THE MESSAGE OF JESUS ABROAD (Continued)

To the Teacher

If both committees are to report this time, the following plan may be used. If only one committee can report, a similar session may be planned for the next day.

Suggested Procedure

BEFORE THE SESSION

The committee to report may arrange their exhibit or the materials they have brought to illustrate the report. Others may continue investigation or work on pageant.

ASSEMBLY

Report of Committee One

The missionary committee will have charge. The adviser may preside, or the junior chairman. Discussion by group.

Report of Committee Two

Discussion. Plan episode for pageant. Choose items to be written up in the "Book of World Christians."

Worship Service

Call to worship: Psalm 86. 9.

Hymn: Missionary hymn, chosen by committee.

We have been trying to learn how to be friendly to people of all countries. Let us see what help we can find in the Old Testament. (A member of the committee may read Deuteronomy 15. 7, 8, 11.) We know Jesus' rule for being friends. What is it? (Matthew 7. 12.) I wonder if any other New Testament character said the same thing? Read Hebrews 10. 24; 1 Thessalonians 3. 12; 1 John 3. 18. (If the references can be read from a Moffatt translation, the meaning will be clearer to the juniors.)

Hymn: "In Christ There Is No East Nor West."

Planning for the Next Session

Ask each committee to be able to use the world map to show what they learned about the spread of Christianity. They should also be ready to review their reports briefly as they do so. The transportation committee should be ready to report on the kind of transportation used in each period.

RECREATION PERIOD

Around-the-world games.

Session Nine

FORWARD THROUGH THE AGES

Desired Outcome

The ability of the juniors to see themselves as part of the great body of Christian friends who have caused the story of Christ to be carried around the world.

For the Teacher

This session will be an evaluation and will summarize and bring together all the work which has been done by the various committees. The leading teacher should take charge. She should make an outline of the outstanding events of each session and arrange her program so that a climax may be reached in the experience of the boys and girls. The following may suggest a plan.

Suggested Procedure

BEFORE THE SESSION

Use this time for any unfinished business.

Call assembly with music for "Forward Through the Ages."

Call to Worship: Psalm 8. 1.

Hymn: "For the Beauty of the Earth"—stanza 1, 4.

Leader may say: Our study for these two weeks has been divided into two parts. First we studied about the way in which some friends of the long ago brought Christianity to our ancestors. Then we studied how Christian friends of to-day are taking the story of Christ to people in other lands. All of us have worked on this study. To-day let us try to put our work together and get the complete story of how the friends of Jesus have carried his gospel around the world and are still carrying it. (Refer to the World Map which is on display.) Will some member of the map committee point out to us where Christianity began? Will someone read the entry in the "Book of World Christians," which tells of the very first missionaries?[1] Let us see if we can imagine how differently the first missionaries went about their work than they would if they lived in our age of modern inventions. Will the chairman of the transportation committee tell us about ways of travel in those days? Who was the first missionary to leave a long record of his work? Will someone point out to us on the map some of the places where Paul preached? Read the record of Paul's work from the "Book of World Christians." After the story of Christianity in Italy we have the story of mis-

[1] If such a book was kept. If not, these reports may be made without referring to such a record.

sionaries to France and England. Find those places on our map. Read the story from the book. At this time had there been any inventions to make travel more easy for the missionaries? If so, tell about them. The next stage in the journey of Christianity was Germany. Read from the "Book of World Christians." (Let the investigating committee supplement if they care to.) Trace the journey on the map. Did anyone investigate how Christianity was taken to Scandinavia or any other country of your ancestors? What great invention was made during this period which made it easier to make the story of the gospel known? Who will tell us briefly about the invention of the printing press and how that helped to spread Christianity? Read from the "Book of World Christians" how the church came to America. Trace the journey on the map.

Hymn: "Let the Song Go Round the Earth."

Read from "Book of World Christians" about modern missions. The missionary committee may supplement if there is need. Find different mission stations on the map. Have report on modern transportation.

Hymn: "In Christ There Is No East Nor West."

Prayer: Of gratitude for opportunities to study together about the Christian friends of the world. Petition for a friendly spirit in our own hearts. Petition for God's care and guidance for those whom we send to be missionaries in all countries.

WORK PERIOD

The time may be taken for planning the next session or making all final preparation for presenting the Pageant.

RECREATION PERIOD

Games of many lands.

Session Ten

THE PAGEANT OF WORLD CHRISTIANS

To the Teacher

The entire session will be taken up with the presentation of the

Pageant or of a closing program summarizing the work of the committees. If the latter plan is chosen, see Session Nine for suggestions for organization. The last sessions in Units I and II also contain plans for final programs which may be adapted to Unit III.

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